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Pierce Pennilesse his
Supplication to the
Diuell.

Barbaria grandis habere nihil.

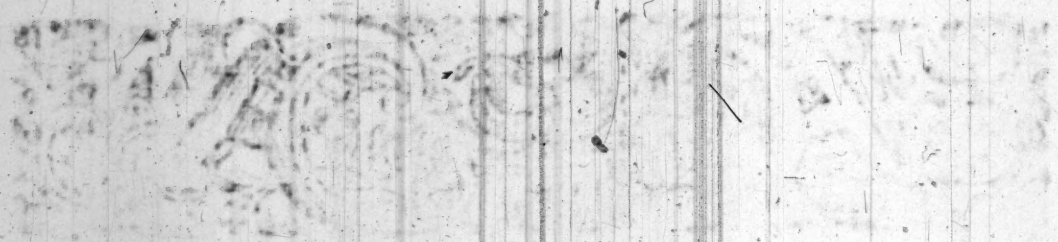
Written by Tho. Nash, Gent.



LONDON

Printed for Nicholas Ling, and are to be sold at
his shop, at the Northwest doore of S. Pauls.

1595.



Received of the

Supplies of the

War Department

DUPLICATE

Sadgewell, N.Y.

A priuate Epistle of the Author to the Printer.
 Wherein his full meaning and purpose (in publishing this Booke) is set forth.



Perith I am very sory (Sir) I am thus vnawares betrayed to infame. You write to mee my Booke is hasting to the second impression: he that hath once broke the Ice of impudencie, need not care how deep he wade in discredit. I confesse it to be a meere toy, not deseruing any iudicial mans view: If it haue found any friends, so it is; you know very well that it was abroad a fortnight ere I knew of it; and vncorrected and vnfinished, it hath offered it selfe to the open view of the world. Had you not bin so forward in the republishing of it, you should haue had certaine Epistles to Orators & Poets, to insert to the latter end. As namely, to the Ghost of *Machiuel*, of *Tully*, of *Ouid*, of *Roscius*, of *Pace*, the Duke of Norfolks Iester, and lastly, to the Ghost of *Robert Greene*, telling him what a coyle there is with pamphletting on him after his death. These were prepared for *Pierces Penlesse* first setting forth, had not the feare of infection detained me with my Lord in the Countrey.

Now this is that I would haue you to doo in this second edition: First, cut off that long rayld Title, and let me not in the forefront of my booke, make a tedious Mountbanks Oration to the Reader, when in the whole there is nothing praise-worthy.

I heare say there be obscure imitators, that go about to frame a second part to it, and offer it to sell in *Pauls Churchyard*: and elsewhere, as from me. Let me request you (as euer you will expect any fauour at my hands) to get some body to write an Epistle before it, ere you set it to sale againe, importing thus much: that if any such lewde deuise intrude it selfe to theyr hands, it is a cousonage and plaine knauery of him that selles it to get money, and that I haue no manner of interest or acquaintance with it. Indeed if my leysure were such as I could wish, I might haps (halfe a yeare hence) write the returne of the *Knight of the Post* from hell, with the *Diuels* answer to the Supplication: but as for a second part of *Pierces Penlesse*, it is a most ridiculous rogerie.

The Author to the Printer.

Other Newes I am aduertised of, that a scald triniall lying pamphlet, cald *Greens groats-worth of wit*, is giuen out to be of my doing. God neuer haue care of my soule, but vtterly renounce me if the least word or sillible in it proceeded from my pen, or if I were any way priuie to the writing or printing of it. I am grown at length to see into the vanity of the world more than euer I did, and now I condemne my self for nothing so much, as playing the dolt in Print. Out vpon it, it is odious, specially in this moralizing age, wherein euery one seekes to shewe himselfe a Politician by mis-interpreting. In one place of my booke *Pierce Penilesse* saith, but to the Knight of the Post, *I pray how might I call you?* and they say I meant one *Howe*, a Knaue of that trade, that I neuer heard of before. The Antiquaries are offended without cause, thinking I goe about to detract from that excellent profession, when (God is my witnesse) I reuerence it as much as any of them all, and had no maner of allusion to them that stumble at it. I hope they will giue mee leave to thinke there be fooles of that art as well as of all other, but to say. I vtterly condemne it as an vnfruitfull studie, or seeme to despise the excellent qualified parts of it, is a most false and iniurious surmise. There is nothing that if a man list he may not wrest or peruert, I cannot forbid any to thinke villainously, *sed caueat emptor*. Let the interpreter beware, for none euer heard mee make Allegories of an idle text. Write who will against me, but let him looke his life bee without scandall, for if he touch me neuer so little, Ile be as good as the Blacke Booke to him and his kindred. Beggerly lyes no beggerly wit but can euent who spurneth not at a dead dogge: but I am of an other mettal, they shall know that I lue as their euill Angell, to haunt them world without end, if they disquiet me without cause. Farewel, and let me heare from you as soone as it is come forth.

I am the Plagues prisoner in the Countrey as yet: if the sicknesse cease before the third impression, I will come and alter whatsoever may be offensive to any man, and bring you the latter end.

Your friend Tho. Nashe



Pierce Penilesse his Supplication to the Diuell.



Having spent many yeares in studying how to live, and lived a long time without money: having tired my youth with folly, and surfeited my mind with vanitie, I began at length to looke backe to repentance, and addresse my endeouours to prosperitie: But all in vaine, I sat by late, and rose early, contended with the cold, & conuersed with scarcitie: so; all my labours turned to losse, my bulgar Guse was despised & neglected, my paines not regarded or slightly rewarded, and I my selfe (in prime of my best wit) laid open to penurie. Whereupon (in a malecontent humo;) I accused my fortune, raild on my patrons, bit my pen, rent my papers, and raged in all points like a mad man. In which agony tormenting my selfe a long time, I grew by degrees to a milder discontent: and pausing a while over my standish, I resolved in verse to paint forth my passion: which best agreeing with the vaine of my unrest, I began to complaine in this sort,

Why ist damnation to dispaire and die,
When life is my true happinesse disease?
My soule, my soule, thy safetie makes me flie
The faultie meanes, that might my paine appease.
 Diuines and dying men may talke of hell,
 But in my heart her severall torments dwell.
Ah worthlesse Wit, to traine me to this woe,
Deceitfull Arts that nourish Discontent:
Ill thrive the Folly that bewicht me so,
Vaine thoughts adieu, for now I will repent.
 And yet my wants perswade me to proceed,
 Since none takes pittie of a Schollers need.

Dicite qui
sapitis, cum
hæc quæ
scimus in-
ertes: Sed
trepidus
acies, &
fera bella
sequi,

Est aliquid
fatale ma-
lum, per
verba le-
uare.

Pierce Penilesse his

Forgiue me God, although I curse my birth,
And ban the ayre, wherein I breath a Wretch:
Since Miseric hath daunted all my mirth,
And I am quite vndone through promise-breach.

Fol me oc-
cidistis a-
mici.

Oh friends, no friends, that then vngently frowne,
When changing Fortune casts vs headlong downe.
Without redresse complaines my carelesse verſe,
And *Midas*-cares relent not at my moane:
In ſome far Land wil I my griefes rehearſe,
Mongſt them that will be mou'd when I ſhall groane.
England (adieu) the Soyle that brought me forth,
Adieu vnkinde, where ſkill is nothing worth.

Theſe Kymes thus abruptly ſet downe, I toſt my imaginations
a thouſand wayes, to ſee if I could finde any meanes to relieue my
eſtate: But all my thoughts conſorted to this concluſion, that the
world was vncharitable, and I ordaind to be miſerable. Therby I
grew to conſider, how many baſe men that wanted thoſe parts
which I had, enioyned cōtent at will, and had wealth at command:
I cald to minde a Cobler, that was worth five hundred pound, an
Hoſtler that had built a goodly Inne, & might diſpend fortie pound
yearly by his land, a Car man in a Leather pulche, that had whipt
out a thouſand pound out of his hoſe taile: and haue I more wiſe
than all theſe (thought I to my ſelfe) am I better bozne? am I bet-
ter brought vp: yea and better fauoured: and yet am I a begger:
What is the cauſe: how am I croſt: or whence is this curſe:

Euen from hence, that men that ſhould employ ſuch as I am,
are enamoured of their owne wits, and think what euer they do is
excellēt, though it be neuer ſo ſcuruic: that Learning (of the igno-
rant) is rated after the value of the Inke and Paper: and a Scri-
uer better paid for an Obligation, than a Scholler for the beſt
Poem he can make: that every groſſe braind Idiot is ſuffered to
come into print: who if he ſet forth a pamphlet of the praile of *Wan-
ding-pricks*, or write a Treatiſe of *Tom Thum*, or the exploits of
Vntruſſe, it is bought vp thicke and threefold, when better things
lye dead. How then can we chule but be needy, when there are ſo
many *Deanes* amongſt vs or euer proue rich that tole a whole
yeare for faire looks? Gentle Sir Phillip Sidney, thou knewſt
what

Scribimus
indocti
doctique
pocmata
paſſim.

Supplication to the Diuell.

what belonged to a Scholler, thou knewst what pains, what toyle, what trauell conduct to perfection: wel couldst thou giue euery vertue his encouragement, euery Art his due, euery wziter his desert: cause none moze vertuous, witty, o: learned than thy selfe.

But thou art dead in thy graue, and hast left too few successors of thy glory, too few to cherish the Sons of the Mules, o: water those budding hopes with their plentie, which thy bountie earst planted.

Belæue me Gentlemen, for some crosse mishaps haue taught me experience, there is not that strict obseruation of hono: which hath bin heretofore. Men of great calling take it of merite, to haue their names eternize by Poets, and whatsoeuer pamphlet o: dedicatiõ encounters them, they put it vp in their sleeves, and scarce giue him thanks that presents it. Much better is it for those golden Pens, to raise such vngateful Peasants from the Dunghil of obscurity, and make them equall in fame to the Worthies of olde, when their doing selfe-loue shall challenge it of dutie, and not onely giue them nothing themselves, but impouerish liberalitie in others.

Heu rapl-
unt mala
fata bonos.

This is the lamentable condition of our Times, that men of Art must seeke almes of Cozmozants, and those that deserue best, be kept vnder by Dunces, who count it a policie to keepe them bare, because they should follow their bookes the better: thinking belike, that as preferment hath made themselves idle, that were earst painefull in meaner places, so it would likewise slacken the endeuours of those Students, that as yet stricke to excell, in hope of advancement. A good policie to suppress superfluous liberalitie. But had it bene practised when they were promoted, the Commandry of the Realme had bene better to passe than it is, and one Doane should not haue driuen so many Bees from their hony-combes.

I, I, weele giue losers leaue to talke, it is no matter what *Sic probo* and his pennicelle companions prate, whilst we haue the Gold in our Coffers: this it is that will make a knaue an honest man, and my neighbo: Crampons stripling a better Gentleman than his Grandier. It is a trim thing, when Pride the sonne goes befoze, and Shame the father follows after. Such presidents there are in our Common-wealth a great many: not so much of them whom Learning and Industry hath cralted, (whom I prefferre befoze *Genus* and *proanos*) as of Carterly vpstarts, that outface Towne and Countrey in their Veluets, when Sir Rowland Rullet-

Pierce Penilesse his

Russet-coat their Dad, goes sagging every day in his round Calcoynes of white Cotton, and hath much a doe (poore penny-father) to keepe his vnthrift elbowes in repzations.

Harry happy are they (say I) that haue such fathers to worke for them whilst they play, for where other men turne ouer many leaues to get bread and cheese in their olde age, and studie twentie yeares to distill Cold out of Ink: our young maisters do nothing but deuise how to spend and aske counsell of the Wine and Capons, how they may quickliest consume their patrimonies. As for me, I liue secure from all such perturbations: for (thanks be to God) I am *vacuus viator*, and care not though I meete the Commissioners of Newmarket-heath at high midnight; for any Crosse, Images, or Pictures that I carry about me more than needs.

Than needs (quoth I) nay I would be ashamied of it, if *Opus* and *Vsus* were not knocking at my doore twentie times a wake when I am not within: the more is the pittie, that such a frank Gentleman as I, should want: but since the dice doe run so vntowardly on my side, I am partly provided of a remedie. For whereas those that stand most on their honour, haue shut vp their purses, and shift vs off with court-holy-bread: & on the other side, a number of hypocriticall hot-spurres, that haue God alwayes in their mouthes, will giue nothing for Gods sake: I haue clapt vp a handsome Supplication to the Diuell, and sent it by a good fellow, that I know will deliuer it: and because ye may beleue me the better, I care not if I acquaint you with the circumstance.

I was informed of late dayes, that a certaine blinde Retailer called the Diuell, vsed to lend money vpon pawnes, or any thing, and would let one for a need haue a thousand pounds vpon a Statute Merchant of his soule: or if a man plide him thoroughly, would trust him vpon a Bill of his hand without any more circumstance. Besides, he was noted for a pryncy Benefactor to Traitors and Parasites, and to aduance Fowles and Asses farre sooner than any, to be a greedie pursuer of newes, and so famous a Politician in purchasing, that Hell (which at the beginning was but an obscure Village) is now become a huge Cittie, wherevnto all Countreies are tributarie.

These manifest coniectures of Plenty, assembled in one common place

Supplication to the Diuell.

place of abilitie : I determined to claw Auarice by the elbow, till his full belly gaue me a full hand, & let him bloud with my pen (if it might be) in the baine of liberalitie : and so (in short time) was this Paper-monster Peirce Penilesse begotten. But written and all, here lies the question, where shall I finde this old Ass, that I may deliuer it? Passe thats true, they say y^e Lawiers haue the diuel and all : and it is like enough he is playing Amboderter amongst them, Fie, fie, the diuel a driuer in Westminster hall, it can neuer be.

Now I pray what do you imagin him to be? Perhaps you think it is not possible he should be so graue. Oh then you are, in an error, so he is as soymall as the best Scriuener of them all. Marry he doth not vse to weare a night-cap, so hoys will not let him, and yet I know a hundred as well headed as he, that will make a iolly shift with a Court-cup on their crownes, if the weather be colde.

To proceed with my tale, to Westminster hall I went, & made a search of enquirie, from the blacke gowne to the buckram bagge, if there were any such Sergant, Benchet, Counsaillor, Atturney, or petitioner, as *Signior Cornuto Diabulo*, with the good face: but they all (*una voce*) affirmed, that he was not there: marry whether he were at the Erchaunge or no, amongst the rich merchants, y^e they could not tell: but it was likelier of the two, that I should meet with him, or heare of him at the least in those quarters. I saith and say you so quoth I, and I le bestow a little labour moze, but I le hunt him out.

Without moze circumstance, thither came I, & thrusting my selfe as the manner is, amongst the confusion of languages, I asked (as hefoze) whether he were there extant or no: but fro one to another, *Non nous Demonem* was all the answer I could get. At length (as fortune serued) I lighted vpon an old strabbling Usurer, clad in a Damaske cassocke edged with ffoxur, a paire of trunke slops, sagging downe like a Shoomakers wallet, & a short-thyed-bare gowne on his back, sac't with moath-eaten budge, vpon his head he wore a filthy course biggin, & next it a garnish of night-caps, with a sage button cap, of the forme of a row-sheard, ouerspread very orderly, a fat chuffe it was (I remember) with a gray beard cut short to the stumps, as though it were grind, & a huge worm-eaten nose, like a cluster of grapes, hanging downe-wards. Of him I demanded if he could tell me any tidings of the partie I sought for.

By my troth quoth he stripling, (e then he thought) I saw him not lately,

Pierce Penilesse his

lately, no; knowe I certainly where he keeps: but thus much I herd by a Broker a friend of mine, that hath had some dealing with him in his time, that he is at home sicke of the gout, & wil not be spoken withal vnder moze thā thou art able to giue, some two or thre hundred angels at least, if thou hast any sute to him, & thē perhaps heele straine curtlesie with his legs in child-bed, and come forth and talk with thee: but otherwise, *Non est domi*, he is busie with Mammon, and hē prince of hē South, how to build vp his kingdome, or sending his spirits abroad to vndermine the maligners of his gouernment.

I hearing of this cold comfort, tooke my leaue of him very faintly, and like a careles malecontent that knew not which way to turn, retired me to Daules, to seeke my dinner with duke Humfrey: but when I came there, the old souldier was not vp: he is long a rising thought I: but thats all one, for he that hath no money must goe dine with sir John best betrust, at the signe of the chāke & the post.

Two hungry turns had I scarce fetcht in this wast gallery, whē I was encountred by a neat pedantical fellow, in forme of a Citizen: who thrusting himselfe abruptly into my company like an Intelligencer, began very earnestly to questiō with me about hē cause of my discontent, or what made me so sad, that seemed too yong to be acquainted with sorrow. I nothing nice to vnfold my estate to any whatsoeuer, discoursed to him hē whole circumstance of my care: and what toile and paines I had tooke in searching for him that would not be heard of. Why sir (quoth he) had I bin prying to your purpose befoze, I could haue easd you of this trauel: for if it be the diuel you seeke for, knowe I am his man. I pray sir how might I call you? A knight of the Post quoth he, for so I am feared: a fellow that wil sweare you any thing for twelue pence, but indeed I am a spirit in nature and essence, that take vpon me this humane shape, onely to set men together by the eares, and send soules by millions to hell.

Now trust me a substantiall trade, but when do you thinke you could send next to your maister? Why euery day: for there is not a cozmozant that dies, or Cut-purse that is hanged, but I dispatch letters by his soule to him and to all my friends in the Low-countries: wherfoze, if you haue any thing that you would haue transported, giue it me, and I will see it deliuered.

Yes marry haue I (quoth I) a certaine Supplication hēre vnto your maister, which you may peruse if it please you. With that he opened it, and read as followeth.

Non bene
conducti
vendunt
periuria
testes.

Supplication to the Diuell.

To the high and mightie

Prince of darknesse, Donzell dell Lucifer, King
of Acheron, Stix and Phlegeton, Duke of Tartary,

Marquesse of Conyus, and Lord high Regent of Lymbo:

his distressed Orator Pierce Penilesse, wisbeth en-
crease of damnation, and malediction eternall.

Per Iesum Christum Dominum nostrum.



Most humble sueth vnto your sinfulness, your
single-soald Orato: Pierce Penilesse: that
wheras your impious excellence, hath had the
possessionment of his purse any time this halfe
yeare for your dauncing schole, and he (not
withstanding) hath receiued no peny nor crosse
for same, according to y^e vsuall maner, it may

No Ile be
sworne vp-
on a booke
haue I not.

please your graces Maiestie to consider of him, and giue order to
your seruant Auarice, he may be dispatched, insomuch as no man
here in London can haue a dauncing schole without rent, & his wit
and knauery cannot be maintained wth nothing. Or if this be not so
plausible to your honorable infernalship, it might seem good to yone
hellhoode, to make extent vpon the soules of a number of vcharitable
cozymozants, who hauing incurd y^e danger of a *Premunire*, wth med-
ling with matters y^e properly concerne your owne person, deserue
no longer to liue (as men) amongst men, but to be incorpozated in the
society of diuels. By which means, y^e mighty controulour of fortune,
and imperious subuerter of destiny, delicious gold, the poore mans
God, & Idoll of princes (that looks pale & wan through long impi-
sonment, might at length be restored to his powerfull Monarchie,
and chisome be set at libertie to help his friends y^e haue need of him.

I know a great sort of good fellows that would venture
farre for his freedom, and a number of needie Lawiers, (who
now mourne in thred bare gownes for his thraldome) that would
go nere to poison his keepers with false Latine, if that might pro-
cure his enlargement: but inerozable yron detaines him in y^e dun-
geon of the night, so that now (poore creature) he can neither tra-
fike with the Mercers and tailors as he was wont, nor dominere
in Lawernes as he ought.

I left, for
the free-
dome of
gold,

Pierce Penilesse his

The de-
scription of
Greedines.

Famine, Lent, and Dilcation, set in Onion kind iackets before the doore of his inheritance, as a Chorus in Tragedy of Hospitality, to tell hunger and pouertie theres no reliefe for them there: and in the inner parts of his ugly habitation, stands Greedines, prepared to deuoure all that enter, attired in a Capouch, of written Parchment, buttond downe before with Labels of war, and lined with Sheepes fells for warmenesse: his Cap furd with cats skins, after the Huscouy fashion, and all to bee tasseld with Angle-hookes in stead of Aglets, ready to catch hold of all those to whom he shewes any humblenes: for his breeches they were made of y^e lists of broad cloaths, which he had by letters patentes assured him and his heires to the utter ouerthrow of Bowcases and Cushinmakers, & burntasted they were like Baxrebarrells, with statute merchants and forfeitures. But of all, his shooes were the strangest, which being nothing else but a couple of crab-shels, were twio at the toes with two sharpe sixpenny nailes, that digd vp enery dubill they came by for gold, and snarld at the stones as he went in the strate, because they were so common for men, women, & childzen to tread vpon, and he could not deuise how to wrest an odde fine out of any of them.

Thus walkes he vp and downe all his life tyme, with an iron crow in his hand in stead of a staffe, and a Sergeants Mace in his mouth (which night and day he still gnaweth vpon) & either busies himselfe in letting siluer lime twigs to entangle yong Gentlemen, and casting forth silken shrops to catch Woodcockes, or in syuing of mulshills and shop-dust, whereof he wil boult a whole cartload to gaine a bolow Pinne.

The de-
scription
of dame
Nigardize.

On the other side, Dame Niggardize his wife, in a sedge rugge kirtle, that had bin a mat tyme out of minde, a course hempen raile about her shoulders, borrowed of y^e one end of a hop-bag, an apron made of Almanackes out of date (such as stand vpon Serænes, or on the backside of a doore in a Chandlers shop), and an olde wines pudding pan on her head, thymd with the parings of her nailes, late barrelling vp the dropping of her nose, in stead of oyle to saime well withall, and would not aduenture to spit, without halfe a dozen porrengers at her elbow.

The house (or rather the hell) where these two Earth-woymes encaptiued this beautifull Substance, was vast, large, strong built, and wel furnished, all saue the kitchin: for that was no bigger then

Supplication to the Diuell.

then the Cookes roome in a ship, with a litle court chimney, about the compasse of a *Parentthesis* in proclamation print: then iudge you what diminutiue dishes came out of this doves-neast. So likewise of the Buttry, for whereas in houses of such stately foundation that are built to outward shewe so magnificent, euerie Office is answerable to the Hall, which is principall, there the Buttry was no more but a blinde Colc-hole vnder a paire of staires, wherein (vprising & downe lying) was but one single single kilderkin of small beere, that would make a man with a carouse of a spoonfull, runne through an Alphabet of faces. For vled they any glasses or cups (as other men, but onely litle farthing ounce boxes, whereof one of the fild vp with froth (in manner and forme of an Alchoule) was a meales allowance for the whole household. It were lamentable to tell what miserie the Kats and Mice endured in this hard world, how when all supply of victualls failed them, they went a Bo-thing one night to Senio: Crædineſſe bed-chamber, where finding nothing but emptines and vastitie, they encountred (after long inquisition with a cod-peece, well dunged and manured with greace (which my pinchfart penny-father had retained frō his Bachelors-ship, vntill the eating of these presents. Upō that they set, and with a couragious assault rent it cleane away from the breeches, & then carried it in triumph like a coffin on their shoulders betwixt them. The very spiders & dustweauers, that went to set vp their loomes in euery window, decayed and vndone through the extreame dearth of the place, that affozded them no matter to worke on) were constrained to breake against their wills, and go dwel in the countrey out of the reach of the vrome & the wing: and generally not a flea nor a cricket that carried any braue minde, that would stay there after he had once tasted the order of their fare. Onely vnfortunate gold (a predestinate slaue to drudges & foles) liues in endlesse bondage there amongst them, & may no way be releast, except you send the rot halfe a yeare amongst his keepers, and so make them away with a marrion one after an other.

¶ But far greater enozmitie raigneth in the heart of the Court: The complaint of Pride,
 Where the peruerter of all Vertue, sitteth apparelled in the Merchants spoiles, and ruine of young Citizens: & scoznet learning, that gaue their vp-start ffathers, titles of gentry.

All malecontent sits the greasse son of a Cloathier, and complains

Pierce Penilesse his

The nature
of an vp-
start.

(like a decayed Carle) of the ruine of ancient houses: whereas the Weavers loomes first framed the web of his honour, and the locks of woele that bushes and brambles haue toke for foule of insolent sheepe, that would needs strine for the wall of a firbush, haue made him of the tenths of their tar, a Squier of lowe degree: and of the collections of their scatterings, a Justice *Tam Martiquam Mercurio*, of Peace and of Cozam. He will be humorous forsoothe, and haue a broode of fashions by himselfe. Sometime (because Loue commonly weares the luerie of Wit) hee will be an *Inamorato Poeta* & sonet a whole quire of paper in praise of Lady Swin-snowt, his yellow fact Distris, and weare a feather of her raine beaten fan for a fauour, like a sozehorse. All *Italionate* in his talke, and his spade peake is as sharpe as if he had bin a Pioneer before the walls of Roane. He wil despise the barbarisme of his one countrey, and tell a whole Legend of lyes of his travels vnto Constantinople. If he be chalenged to fight, for his delatorie excuse, he obiects, that it is not the custome of the Spaniard or the Germaine to looke back to eucry dog that barks. You shal see a dapper Jacke, that hath bene but ouer at Deepe, wing his face round about as a man would stir bp a mustard pot, and talke English through the teeth like Iaques Scabd-hams, or Monsieur Mingo de Moustrap: when (poore slaue he hath but dipt his bread in wilde Boares grease, and come home againe: or been bitten by the shins by a Wolfe: and saith he hath aduentured vpon the Barricadoes of Gurney or Gningan, and fought with the young Guise hand to hand.

The coun-
terfeit Po-
litician.

Some thinke to be counted rare Politicians & Statesmen, by being solitary: as who would say, I am a wise man, a braue man, *Secreta me a mihi: Frustra, sapit qui sibi non sapit*: & there no man woorthy of my company or friendship: when although he goes vngarted like a malecontent Cut-purse, & weares his hat ouer his eyes like one of the cursed crue, yet cannot his stabbing dagger, or his nittie loue-lock keepe him out of the Legend of fantastical cockscombs. I pray ye good Mounsier diuell take some order, that the Streets be not pesterd with them so as they are. Is it not a pittifull thing that a fellow that eates not a good meales meat in a weeke, but beggereth his belly quite and cleane, to make his back a certaine kind of brokerly Gentleman, and now and then once or twise a Wearme) comes to the righteene pence *D. dinarie*, because he would be scene

Supplication to the Diuell.

seene amongst Cavaliers and braue Courtiers, lining othertwise al the yeare long with salt Butter & Holland Cheese in his chamber, should take vp a scoznesul melancholy in his gate & countenance, and talke as though our common-wealth were but a mockery of gouernmēt, and our Magistrates soles, who wronged him in not looking into his deserts, not imploying him in State matters, and that if moze regard were not had of him very shortly, the whole realm should haue a misse of him, and he would go (I maye would he) where he should be accounted of.

Is it not wonderful ill prouided, I say, that this disdainful companion is not made one of the fraternitie of soles, to talke befoze great States, with some olde moth-eaten Politician, of mending high waies, and leading Armies into France?

A young Heire o: Cockney, that is his Mothers Darling, if he haue playd the waste-god at the Innes of the court, o: about London, and that neither his Students pensio, no: his birthrights credit wil serue to maintaine his Colledge of Whozes any longer, falls in a quarelling humo: with his fortune, because she made him not King of the Indies, and sweares and stares after tenne in the hundredeth, that nere a such Desant as his Father o: brother shall keepe him vnder, he wil to the sea, and teare the gold out of the Spaniards throats but he wil brane it: byz lady whē he comes there, poze soule he lies in bynie in Balist, and is lamentable sicke of the scuruius, his daintie fare is turned to a hungry feast of Dogs and Cats o: Haberdine and poze John at the most, and which is lamentablest of all that without Mustard.

The prodigall young Maister.

As a madde Ruffian on a time, being in daunger of shipwracke by a tempest, and seeing all other at their bolwes and praies, that if it would please God of his infinite goodnesse, to deliuer them out of that imminent danger, one would abiure this sinne whereunto he was adicted: an other, make satisfaction fo: that violence hee had committed: he in a desperate least, began thus to reconcile his soule to heauen.

O Lord if it may seeme good to thee to deliuer me from this feare of vntinely death, I bow befoze thy throne and al thy starry Host, neuer to eate Haberdine moze whilest I liue. Wel, so it fel out that the Skye cleared, and the tempest ceased, and this carelesse wretch that made such a mockery of praier, ready to set soote a Land, cryed

Peirce Penileffe his

ed out : not without Mustard good Lord, not without mustard : as though it had bene the greatest torment in the world, to haue eaten Haberdine without Mustard. But this by the way, what penance can be greater for pride, then to let it swing in his owne halter : *Dulce bellum in expertis*, theres no man loues the smoake of his owne Country, that hath not bene singde in the flame of an other soyle. It is a pleasant thing ouer a full pot : to read the fable of thir-
 the Tantalus : but a harder matter to digest salt meates at Sea, with sinking water.

The pride
 of the lear-
 ned.

An other miserie of pride it is, when men that haue good parts and beare the name of deepe schollers, cannot be content to partici-
 pate one faith with all Christendome, but because they will get a name to their vaine gloze, they will set their selfe-loue to studie to inuent new sects of singularitie, thinking to liue when they are dead, by having sects called after their names, as Donatists of Do-
 natius, Arrians of Arius : & a number moze new faith-founders that haue made Englad the exchange of Innouations, & almost as much confusion of Religion in euery quarter, as there was of tongues at the building of the Tower of Babel. Whence a number that fetch the Articles of their beliefe out of Aristotle, & think of heauen and hell as the Heathen Philosophers, take occasion to deride our Ecclesiasticall State, and all Ceremonies of Diuine worship, as bug-beares, scar-crowes, because (like Herodes souldiers) we de-
 uide Christs garment amongst vs in so many peeces, and of the ve-
 lture of saluation make some of vs babies and apes coates, others straight trusses and Diuels breeches, some gally-gascynes or a shipmans hole, like the Anabaptists and adulterous Familists : o-
 thers with the Martinist, a hood with two faces to hide their hypo-
 crisie : and to conclude, some like the Barrowists and Greenwod-
 ans, a garment full of the plague, which is not to be woꝛne befoze it be new washt.

Hence Atheists triumph & reioyce, and talk as prophane of the Bible, as of Bevis of Hampton. I heare say there be Mathomati-
 tians abroad, that will proue men befoze Adam, & they are harbo-
 red in high places, who will maintaine it to the death that there are no diuels.

The diuell
 hath chil-
 dren (as o-
 ther men)
 but fewe of

It is a shame (senior Belzibub) that you should suffer your selfe
 thus to be termed bastard, or not approue to your predestinate chil-
 dren

Supplication to the Diuell.

Ozen not only that they haue a father, but that you are he that must olone them. These are but the suburbs of the sin we haue in hand: I must describe to you a large Citie, wholly inhabited with this damnable enuinitie.

them know
their owne
father,

In one place let me shewe you a base Artificer, that hath no reuenues to boast on, but a Needle in his bosome: as braue as any Pensioner or Nobleman.

The pride
of Artifi-
cers.

In an other corner; Mistris Murr a Marchants wife, that wil eate no Cherries forsooth, but when they are at twentie shilling a pound, that looke as simperingly as if she were belmeard, and lets it as gingerly as if she were dauncing the Canaries: she is so final in her speech, as though she spake nothing but what she had first set out befoze in her Samplers, & the pulcing accent of her voyce is like a fained treble, or ones voice that interprets to y puppets. What should I tel how squemish she is in her diet, what toile she puts her poze seruants vnto, to make her looking glasses in the pauement: how she wil not go into the field to colwe on the greene grasse, but she must haue a Coach for her conuoy, and spends halfe a day in pranking her selfe if she be invited to any strange place. Is not this the excesse of Pride sinio? Sathan? Go to, you are vntoile if you make her not a chiefe Saint in your Calender.

The pride
of Mar-
chants
wiues,

The next object that encounters my eyes, is some such obscure vpstart gallants, as without desert or service are raised from the plough, to be checkmate with princes: & these I can no better compare then to creatures that are bred *Sine coitu*, as crickets in chimnies, to which I resemble poze Scollians, that from turning spit in the Chimney corner, are on sudden hoiled vp from the Kitchen into the waiting Chamber, or made Barrons of the Biewes, and Marqueses of the Marybones: some by corrupt water, as Gnats, to which we may liken Bretwers, y by retailing filthy Thames water, come in fewe years to be woorth fortie or fiftie thousand pound: others by dead wine, as litle flying woymes, & so the Wintners in like case: others by slime, as frogs, which may be alluded to mother Bunches slimy ale, that hath made her, and some other of her st.-pot faculty so wealthy: others by dirt, as woymes, & so I know many gold-finers and hostlers come vp: some by hearbes, as cankers, and after the same sort our Apothecaries: others by ashes, as Scarabes: and how else get our Colliers the pence? Others from y pe-

The pride
of pelants
sprung vp
of nothing.

Pierce Penilesse his

trified flesh of dead beasts, as Bees of Buls, and Butchers by fly-
blowne beefe, waspes of hoxses, and Hackney-men by selling their
lame iades to hunt-men for carrion.

Sparagus
a flowre
that neuer
groweth but
through a
mans dung.

Yet am I not against it, that these men by their mechanicall
trades should come to be *Sparage* Gentlemen, and chuff-headed
Burghomasters: but that better places should be possessed by coy-
strels: and the Coblers crowe for crying but *Aue Caesar*, be more
esteemed than rarer birds that haue warbled sweeter notes unrec-
warded. But it is no maruel: for as Hemlocke fatteth Quailles,
and Henbane Swine, which to all other is poison: so some mens vi-
ces haue power to aduance the, which would subuert any else that
should seek to climbe by them: and it is enough in them that they
can pare their nailes well to get them a lining, when as the seven
liberall Sciences and a good leg, wil scarce get a scholler a paire of
shoes, and a Canuas-doublet.

These whelpes of the first Litter of Gentility, these exhalations
dratone vp to the heauen of hono^r, from the dung-hill of abiect for-
tune, haue long bene on horsebacke to come riding to your Diuel-
ship: but I know not how like Saint George they are alwayes
mounted, but neuer moue. Here they out-face Town and Coun-
trei, and do nothing but bandy factions with their betters. Their
big limbes yeeld the Common-wealth no other seruice, but idle
sweate, & their heads like rough helmen gloabes, are fit for nothing
but to be the block-houses of sleepe. Raynold the Fox may well
beare vp his taile in the Lyons den, but when he comes abroad, he
is afraid of every dogge that barks. What Curre will not batle,
and be ready to flie in a mans face, when he is set on by his maister:
who if he be not by to encourage him, he casts his taile betwixt his
legs, and steales away like a sheepebiter. Vlisses was a tall man
vnder Ajax shield: but by himselfe he would neuer aduventure but
in the night. Oxide is neuer built but vpon some pillars, and let his
supporters saile him neuer so little, you shal finde him very hum-
ble in the dust. What oftentimes stands in stead of a chiefe arch to
vnderprop it, in souldiers strength, in women beautie.

The base in-
sinuating of
drudges &
their prac-
tise to aspire

Drudges, that haue no extraordinary gifts of body, nor of mind,
filch themselves into some Noble mans seruice, either by bribes or
by flattery, and when they are there, they do so labour it with cap
and knee, and ply it with pryue whispering, that they toyng them-
selues

Supplication to the Diuell.

selues into his good opinion ere he be aware. When do they bawle themselves ouer the common multitude, and are ready to outbawe any man that stands by himselfe. Their Lords authoritie is as a rebater to beare vp the Peacocks taile of their boasting, any thing that is said or done to the vnhandsoming of their ambition, is straight wrested to the name of treason. Thus do words growe by whiles no man regards them, and the ship of soles is arrived in the Haven of Felicitie, whilst the scouters of Enuy contemne the attempts of any such small Barkes.

But beware you that be great mens fauorites: let not a scrulle insinuating flane creepe betwixt your legs into credit with your Lords: for peasants that come out of the colde of pouertie, once che- rish't in the bosome of prosperitie, wil straight forget that euer there was a winter of want, or who gaue them roome to warme them. The sonne of a churle cannot chuse but proue ingrateful like his Father. Trust not a villaine that hath bin miserable, and is sud- denly growne happy. Vertue ascendeth by degrees of desert vnto dignity: gold and lust may lead a man a nearer way to promotion: but he that hath neither comeliness nor coine to commend him, vn- doubtedly strides ouer time by stratagems, * if of a mould-hill he growes to a mountaine in a moment. This is that which I bidge, there is friendship to be had with him, that is resolute to do or suf- fer any thing, rather than to endure the destinie whereto hee was borne: for he wil not spare his owne Father or Brother, to make himselfe a Gentleman.

As by car-
rying tales
or playing
the dourie
Pandor.

France, Italy, and Spain, are all full of these false-hearted Ma- chiuillians: but properly Pride is the disease of the Spaniard, who is borne a Bagart in his mothers womb: for if he be but 17. years old, and hath come to the place where a field was fought, (though halfe a yeare before) he then talks like one of the Giants that made warre against Heauen, and stands vpon his honour as much, as if he were one of Augustus Souldiers, of whom he first instituted the order of Heralds: and let a man sooth him in his vaine of kilcote vanity, you may commaund his heart out of his belly to make you a rasher on the coales, if you will nert your heart.

The pride
of the Spa-
niard.

The Italian is a moze cunning proud fellow, that hides his hu- mour far cleaner, & indeed seemes to take a pride in humilitie, and will profer a stranger moze curtesie than he meanes to perfoyme.

The pride
of the Ita-
lian.

Peirce Penileſſe his

He hates him deadly that takes him at his word : as for example if upon occasion of meeting, he requesteth you to dinner or supper at his house, and that at the first or second intreaty you promise to be his guest, he will be the mortalst enemy you have: but if you denie him, he will thinke you haue manners and good bringing br, & will loue you as his brother : marry the third or fourth time you must not refuse him. Of all things he counteth it a mightie disgrace to haue a man passe iusting by him in haſt on a narrow causey, & aske him no leaue, which he nere reuengeſh with leſſe then a ſtab.

The pride
of French
man.

The French man (not altered from his owne nature) is wholly compact of deceiueable courtſhip, and for the moſt part loues none but himſelfe & his pleaſure : yea though he be the moſt Grand Signeur of them all, he will ſay, *A voſtre ſeruiſe & commandement Mounſeur*, to the meanest baſſaile he meetes. He thinkes he doth a great fauour to that gentlema or follower of his, to whom he talks ſitting on his cloſe ſtole : and with that fauour (I haue heard) the queene mother wanted to grace the noble men of *Fraunce* : and a great man of their ſtation comming in times paſt over into *Eng-land*, and heing here very honozably receiued, he in requitall of his admirable entertainment, on an euening going to the priuy, (as it were to honoz extraordinary our English Lords, appointed to at- tend him) gaue one the candle, another his girdle, & another the pa- per : but they (not acquainted with this new kinde of gracing) ac- companing him to the priuy doore, ſet downe the traſh & ſo left him, which he (conſidering what kindneſſe he extended to them therein more then vsuall) tooke it hainouſly.

The pride
of the
Dane.
If you know
him not by
any of theſe
markes,
looke vpon
his fingers,
& you ſhall
be ſure to
find halfe a
dozen ſiluer
rings worth
three peece
the peece.

The moſt groſſe and ſenceleſſe proud dolts (in a different kinde from al theſe) are the Danes, who ſtand ſo much vpon their vnwel- dy burlybo and ſouldery, that they account of no man y hath not a battle Are at his girdle to hough dogs with, or weares not a cockes feather in a red thronnd hat like a caualier : briefly, he is y beſt ſole bragger vnder heaue. For beſides, nature hath left him a ſlackerlin face, like one of the ſoure winds, & cheekes that ſag like a womans duges over his chin-bone, his apparel is ſo puſt vp with bladders of Taſſaty, and his backe like bieſe ſtuſt with Parſley, ſo brauone out with Ribans and deuices, and bliſtered with light Sarcenet bal- ſings, that you would think him nothing but a ſwarme of Butter- flies, if you ſaw him a ſarre off. Thus walkes he vp and downe in his

Supplication to the Diuell.

his Maiestie, taking a yerd of ground at every step, and stamps on the earth so terrible as if he meant to knock vp a spirit, when (soule drunken bezell) if an English man set his little finger to him, he falls like a hogge-trough that is set on end. Wherefore I am the more vchemēt against the because they are an arrogant alleheaded people, that naturally hate learning & all them that loue it: yea, and so that they would utterly root it out from among them, they haue withdrowne all rewards from the professors thereof. Not *Barbary* it selfe is halfe so barbarous as they are. First, whereas the hope of honoꝝ maketh a souldier in Englad, Bishopricks, Deannies, Prebendaries, & other priuate dignities, animate our Diuines to such excellence. The Ciuill Lawyers haue their degrees & considerations of honoꝝ by themselves, equall in the place with knights & Esquiers: the common Lawyers, (suppose in the beginning they are but husband-mens sons) come in time to be chiefe fathers of the land, and many of them not the meanest of the priuy Councell.

Where the souldier may fight himselfe out of his skirre, and doe more exploits then he hath dogets in his purse, befoꝛe from a common mercenary, he come to be Corporall of the mouldcherle: or the Licutenant get a Captainship. None but the sonne of a Corporall must be a Corporall, no; any be a Captaine, but the lawfull begotten of a Captaines body. Bishopricks, Deannies, Prebendaries, why they know no such functions: a sort of ragged Spinisters they haue, of whom they count as basely as water-bearers. If any of their noble men refraine thꝛee houres in his life time fro drinking to studie the Lawes, he may perhaps haue a little more gouernmēt put into his hands thā another: but otherwise Burgomaisters and Gentlemen beare all the sway of both swordes, spiritual & temporal. It is death there so; any but a husbandman to marry a husbandmans daughter, or a gentlemans childe to ioyne with any but the sonne of a gentleman, marry this the King may well bannish, but he cannot put a gentleman vnto death in any case whatsoeuer, which makes them stand vpon it so proudly as they doe. For fashion sake some will put their children to schole, but they set them not to it till they are foureteene yeare olde: so that you shall see a great boy with a beard learne his A B C, and sit weeping vnder the rod, when he is thirtie yeare old.

I will not stand to infer what a preiudice it is to the frist of a

No reward
amongst
them for
deserts.

Pierce Penilesse his

What it is
to make
men labour
without
hope.

flourishing state, to poison the growth of glory, by giuing it nought but the puddle water of penurie to drinke: to clippe the wings of a high flying ffrankon, who, whereas she wont in her feathered youthfullnesse, to looke with an amiable eye vpo her gay bycast, and her spotted side sailes, all sinnowed with siluer quilles, and to drine whole Riuers of fearfull satire befoze her to her masters table: now she sits sadly on the ground, picking of worms, mourning the crackle of those vngentleman-like idle hands, that diuembred the beantie of her traine.

You all know, that man (inasmuch as he is the Image of God) delighteth in honour & worship, & all holy writ warrants that delight, so it be not derogatorie to any part of Gods owne worship, nor take away that delight, & discontented idlenes overtakes him. For his hire, any handicraftsman be he Carpenter, Joiner or painter, wil ploddingly doe his day labour: but to addre credit & fame to his workmanship, or winne a masterie to himselfe about all other, he will make a further assay in his trade, than euer hitherto hee did, wil haue a thousand ffoxishes which befoze he neuer thought vpon, and in one day rid more out of hand, than earst hee did in ten: So in Armes, so in Arts, if titles of fame and glory be proposed to forward minds, or that Soueraigntie (whose sweetnes they haue not yet felt) be set in likely view for them to see too, they will make a ladder of cord of the lynes of their byaines, but they wil fasten their hands as wel as their eyes, on the imaginative blisse which they already enjoy by admiration. Experience reprooues me for a fole for dilating on so manifest a case.

The Danes are burthenbellied fols, that are to be confuted with nothing but tankards or quartpots, and Ouid might as well haue read his verses to the Geres that vnderstood him not, as a man talke reason to them that haue no care but their mouths, nor sence but of that which they swallow downe their throates. God so loue me, as I loue the quick-witted Italians, and therefore loue them the more, because they mortally detest this surly swinish Generation.

I need not fetch colours from other Countries to paint the ugly visage of pride, since her picture is set forth in so many painted faces here at home. What drugs, what sorceries, what toples, what waters, what ointments do our curious dames vse to enlarge their
withered

Supplication to the Diuell.

Withered beauties: Their lips are as luscified, as if they used to kisse a mokerman every morning, and their chakes sugercandied and cherry blusht so sweetly, after the colour of a new lord Dairys postes, as if the pageant of their wedlocke holiday were hard at the doze: so that if a Painter were to draw any of their Counterfeits on Table, he needs no more but wet his pencill, and dab it on their cheeks, and he shal haue vermillion and white enough to furnish out his worke, though he leaue his Ear-bore at home behind him. Wile was that sin-washing Poet, that made the Ballad of Blew starch and poking sticks, for indeed the latone of licentiousnesse hath consumed all the wheat of hospitalitie. It is said Laurence Lucifer, that you went vp and downe London, crying then like a Lanterne and candle-man. I marvel no Latondresse would giue you the washing and starching of your face for your labour, for God knowes it is as blacke as the black Prince.

It is suspected you haue bene a great Tabacco taker in your youth, which causeth it to come so to passe: but Dame Nature your nurse was partly in fault, els she might haue remedied it: she should haue nointed your face ouernight with Lac virginis, which baking vpon it in bed til the morning, she might haue puld off the scale like the skin of a custard, & making a posset of bergis, mirt with y^e oyle of Tartary and Camphire, bath'd it in it a quarter of an-houre, and you had bene as faire as the flower of the Frying pan. I warrant we haue olde hacksters in this great Grandmother of Coxpozations, Madame Troynouant, that haue not backbited any of their neighbours with the tooth of enuy this twentie yeare, in the loxingles of whose face, y^e may hide false dice, and play at Cherry-pit in the dint of their chakes, yet these aged mothers of antiquitie will haue their defo^rmities new plaistered ouer, & weare nosegayes of yealow haire on their furious fo^rcheads, when age hath w^ritten Hoe God be here on their bald burnt parchment pates. Wilt, pith, what talke you of olde age or balde pates? men and women that haue gone vnder the South pole, must lay off their furd night-caps in spight of their teeth, and become yemen of the Wineger-bottle: a close Perriwig hides al the sinnes of an olde woyme-maister, but *Cucullus non facit Monachum*: tis not their new bonnets will keepe them from the olde bone-ach. Wile when a mans sins are w^ritten on his eye-browes, and that there is not a haire breadth betwixt

Pierce Penilesse his

betwixt them and the falling sicknesse. The times are dangerous : and this is an yron age, or rather no y.^d age, so: swords and bucklers go to patrone a pace in Long-Lane: but a tinne age, so: tinne and pewter are more esteemed then Latine. You that be wise despise it, abhorre it, neglect it, so: what should a man care so: gold that cannot get it.

The commendation
of Anti-
quaries.
Laudamus
veteres,
sed non
vitimur an-
nis.

An Antiquarie is an honest man, so: he had rather scrape a peece of copper out of the dyt, than a crowne out of Ploydens standish. I know many wise Gentlemen of this musty vocation, who out of love with the times wherein they live, fall a retailing of Alexanders stirrops, because (in verity) there is not such a strong peece of stretching leather made now adayes, no: yron so well tempered so: any money. They will blow their nose in a bore, and say it is the spittle that Diogenes spit in ones face: who being invited to dinner to his house, that was neat and braue in all points as might be deuised: and the grunting Dogge somewhat troubled with the rhume (by meanes of long fasting & staying so: dinner more than wont) spet full in his Hostesse face: and being asked the reason of it, said it was the foulest place he could spie out in all his house. Let their Distresse (or some other woman) giue them a feather of her fanne so: her fauour, and if one aske them what it is: they make answer, a plume of y^e Wherir, wherof there is but one in al the whole world. A thousand gugalwes and topes haue they in their chambers, which they heape vp together with infinite expence, and are made beloeue of them that sel them, that they are rare and p^recious things, when they haue gathered them vpon some dunghill, or rake them out of the kennel by chance. I know one solde an olde rope with foure knots on it so: foure pound, in that he gaue it out, it was the length and breadth of Christs tombe. Let a Tinker take a peece of brasse worth a halfe p^eny, and set strange stamps on it, and I warrant he may make it more worth to him of some fantasticall soile, than all the kettels that euer he mended in his life. This is the disease of our new-fangled humorsists, that know not what to do with their wealth, it argueth a very rustie wit, so to deate on worme-eaten Elde.

The com-
plaint of
Pride

Out vpon it, how long is pride a dressing her self: Envy awake so: thou must appeare before Nicalao Maleuolo great Master of Hell. Marke you this die mate, how uncomely he looks:

Supplication to the Diuell.

lookes: The Poets were ill aduised, that fained him to be a leane gag-toothed Belodam with hollow eyes, pale cheeks, & snakie haire: for he is not onely a man, but a iolly lustie olde gentleman, that will winke and laugh, & ieaſt daily, as if he were the honestest of a thousand: and I warrant you shall not heare a foule word come from him in a yeare. I wil not contradict it, but y dog may worry a sheep in the darke, and thrust his necke into the collar of clemencie & pity when he hath done: as who should say, God forgive him, he was a sleepe in the Chambles, when the innocent was done to death. But openly, enuy sets a ciuil fatherly countenance vpon it, & hath not so much as a droppe of bloud in his face to attaint him of murther. I thought it expedient in this my Supplication to place it next to Iude: for it is his adopted sonne. And hence comes it, that proud men repine at others prosperitie, & græue that any should be great but themselues, *Mens cuiusque is est quisque*: it is a Proverbe, that is as hoary as Dutch-butter. If a man wil go to the diuel, he may go to y diuel: there are a thousand iugling tricks to be vsed at hey pas come aloft: and the world hath cords enough to trusse vp a calf that stands in ones way. Enuy is a Crocodile that weeps when he kills, fights with none but he feeds on. This is the nature of this quicke sighted Monster, hee will endure any paines to endamage other, waste his body with vndertaking exployts that would require ten mens strengths, rather then any should get a penny but himselfe, bleare his eies to stand in his neighbours light, and to cōclude, like Atlas vnder-prop heauen alone, rather than any should be in heauen that he like not off, or come vnto heauen by any other meanes but by him.

You Goodman wandrer about the world, how do you spend your time, that you do not rid vs of these pestilent members: you are vnworthy to haue an office if you can execute it no better. Behold an other enemy of mankind besides thy selfe exalted in y South, Philip of Spaine, who not content to be the God of gold, and chiefest commaunder of content that Europe affords, but how he doth nothing but thirst after humane bloud, whē his foot is on the threshold of the grane: & as a wolfe being about to deuoure a horse, doth ballist his belly with earth, that he may hang the heavier vpon him, and then forcible flies in his face, neuer leaving his hold til he hath eatē him vp: so this wolvisly vnnatural vsurper, being about to deuoure

Philip of
Spaine, as
great an e-
nemy to
mankind
as y Diuel.

Pierce Penileffe his

all Chriſtendome by inuaſion, doth cram his Treasures with Indian earth, to make his malice more ſozrible, & then lies in the boſome of Fraunce and Belgia, neuer withdrawing his forces (as the Wolfe his faſting till he hath deuoured their wel-fare, & made the war-waſted carcaſes of both kingdoms a pray ſoz his tyranny. Only poore England giues him bread ſoz his cake, and holds him out at the armes end. His Armados (that like a high Wood ouer-ſhadowed the ſhyubs of our low ſhips) fled frō the breath of our Cannons, as vapors before the Sun, or as the Elephānt flies from the Ham, or the Sea-whale frō the noiſe of parched bones. The winds enuying that the aire ſhould be dimmed with ſuch a Chaos of wooden cloudes, raiſed by high Bulwarks of bellowing wanes, whēce Death ſhot at their diſordered Ranie: and the Rockes with their ouer-hanging iawes, ate vp all the fragments of Wake that they left. So periſht our foes, ſo the heauens did fight ſoz vs.

Præterit Hipomines, resonant spectacula planſu.

I do not doubt Dædō, Diuel, but you were preſēt in this action or paſſion rather, and helpt to boare holes in ſhips to make them ſinke faſter; & rence our Galley-ſoyſts with ſalt water that ſtunke like ſuttie barrells with their Maifters feare. It will bee a good while ere you bee as much ſoz the King, as you did ſoz his ſubjects. I would haue ye perſwade an army of gentle vſurpers to go to ſea vpon a bone voyage: try if you can tempt Enuy to embarke himſelfe in the mal'aduenture, and leaue troubling the ſtreame, that Poets and good fellowes may drinke, and Souldiers may ſing *Placebo* that haue murdered ſo long at the waters of Oriſe.

But that will neuer be: ſoz ſo long as Pride, Riot, and whoze-dome are the Companions of young Courtiers, they wil alwayes be hungry, and ready to bite at euery dog that hath a bone giuen him beſides themſelues. Yeſu, what ſecret grudge & rancor raignes amongſt them, one being ready to diſpaire of himſelfe if he ſee the Prince but giue his fellow a faire looke: or to die in grieſe if he be put downe in brauery neuer ſo little. Yet this cuſtome haue our falſe hearts fetcht from other Countries, that they wil ſweare and proteſt loue, where they hate deadly, and ſmile on him moſt kindly, whoſe ſubuerſion in ſoule they haue bowed. *Fraus ſublimi regnat in aula.* 'Tis rare to finde a true friend in Kings Pallāces, either thou muſt be ſo miſerable, that thou fall into the hands of ſcornful pittie,

Supplication to the Diuell.

o thou canst not escape the sting of Envy. In one thought assemble the famous men of all ages, and tell me which of them all late in the sun-shine of this Soveraignes grace, o wart great of loves beginnings, but he was spite-blasted, beated at, & ill spoken of: and that of those that beare them most countenance. But were Envie nought but words, it might seeme to be onely womens sinne: but it hath a lewd mate hanging on his steele, called Murther, a sterne fellow, that (like a Spaniard in fight) aymerh all at the heart: hee hath more shapes then Proteus, and will shift himselfe vpon any occasion of reuengement, into a mans dish, his drinke, his apparell, his rings, his stirrops, his nosegay.

Murther
the com-
panion of
Envie.

O Italy, the Academie of man-slaughter, the sporting place of Murther, the Apotaries shop of poyson for all pations: how many kinde of weapons hast thou inuented for malice: Suppose I loue a mans Wife whose Husband yet liues, and cannot enioy her for his iealous ouer-looking: Whisicke, or rather the Art of Murther (as it may be vsed) will lend one a Medicine which shall make him away in the nature of that disease he is most subiect too, whether in the space of a yeare, a moneth, halfe a yeare, or what tract of time you will, more or lesse.

Italy, the
storehouse
of all mur-
derous in-
uentions

In Rome the Papall Chayze is washt every five yeare at the furthest with the Oyle Aconitum. I pray O O O the King of Spaine feasted not our holy Father Sextus that was last, with such conserue of Venbane, for it was credibly reported he loned him not, and this that is now is a God made with his owne hands, as it may appeare by the Pasquil that was set vp of him, in manner of a note, presently after his election. *Sol, Re, Me, Fa:* that is to say: *Solus Rex me facit*, onely the King of Spaine made me Pope, I am no Chronicler from our owne Countrey, but if probable suspition might be heard vpon his oath, I thinke some mens soules would not be canonized for Martirs, that on the earth did sway as Monarches.

The Pas-
quil that
was made
vpon the
last Pope.
As Cardi-
nall Wool-
sey for ex-
ample.

It is your will and pleasure (noble Lanis-graue of Limbo) to let vs haue lesse carousing to your health in poyso, fewer vnder had conspirings, or open quarrels, executed onely in words as they are in the world now a daies: & if men will needs carouse, conspire and quarrel, that they may make ruffians hall of hell, & there bandy bals of brimstone at one an others head, and not trouble your peaccable

Peirce Penilesse his

Paradise with their pynat huriburies about Strumpets, where no weayon (as in Adams paradise) should be named: but only the angel of prouidence stand with a fiery sword at the gate to keepe out our enemies.

The complaint of Wrath, a branch of Enuy.

Little men for the most part are most angry.

Newgate a common name for all prisons, as Homo is a common name for a man or a woman.

A tale of a wise Justice.

A Perturbation of minde (like vnto Enuy) is Wrath, which leeth far lower then the former: For whereas Enuy cannot be said to be, but in respect of our Superiours, Wrath respecteth no degrees nor persons, but is equally armed against all that offend him. A harebraine little dwarfe it is, with a swarth visage, that hath his heart at his tongues end, if he be contraried, and will be sure to do no right nor take no wrong. If he be a Judge or a Justice (as sometimes the Lion comes to giue sennence against the Lambe) then he sweares by nothing but by Saint Tyborne, and makes Newgate a nounce Substantiue, whereto all his other words are but Adiectiues. Lightly he is an old man: (for those years are most forward & teatish) yet be he neuer so olde or so froward, since avarice likewise is a fellow vice of those fraile yeares, we must let one extreame to strue with an other, and lay the anger of oppression by the sweete incense of a new purse of Angels: or the dotting Planet may haue such predominace in these wicked Elders of Israell, that if you led your wife, or some other female to plead for you, she may get you pardon vpon promise of better acquaintance. But whilst these are the woorkes of darknesse, and may not be talked of in the day time: Furie is a heat of fire, and must be quencht with a maids water.

Amongst other cholericke wise Justices, he was one, that hauing a play presented before him and his Town-ship, by Tarlton & the rest of his fellows her Haiesies seruants, as they were now entering into their first merriment (as they call it) the people began exceedingly to laugh, when Tarlton first peept out his head. Whereat the Justice not a little moued, and seeing with his becket and nods he could not make them cease, he went with his staffe and beat them round about vnnmercifully on the bare pates, in that they being but farmers & poore country Winds would presume to laugh at the Quenes men, and make no more account of her cloath, in his presence.

The causes conducting vnto Wrath, are as diuers, as the actors

Supplication to the Diuell.

ons of a mans life. Some wil take on like a mad man, if they see a
pig come to the table. Sotericus the Surgeon was cholerike at
the sight of a Surgeon. The Irishman will drawe his dagger, and
be readie to kil & slay, if one breake winde in his company: and so
some of our English men that are Souldiers, if one giue them the
lie: but these are light matters, whereof Pierce complaineth not.

The nature
of the Irish
man;

We aduertised Master *Osfatidum*, Bedle of the Black-Smithes,
that Lawiers cannot deuise which way in the world to begge, they
are so troubled with bzaublements and lutes in euery Tearme, of
Promen and Gentlemen that fall out for nothing.

If Iohn a Nokes his henne do but leap into Elizabeth de Gaps
close, she wil neuer leaue to hunt her hus band, till he bring it to a
Nisiprius. One while, the Parson sueth his parishioner for bringing
home his tithes: another while, the Parishioner sueth the Parson
for not taking away his tythes in time.

I heard a Tale of a Butcher, who drawing two Calues over a
Common, that were coupled together by the necks with an Oken
With, in the way where they should passe, there lay a poore leane
Mare with a galde backe, to whome they comming (as chance fell
out) one of the one side, and the other of the other, smelling on her (as
the maner is, the midst of the with that was betwixt their neckes,
rubd her, and grated her on the soze back, that she started & rose vp,
& hung the both on her back as a beame, which being but a rough
plaister to her rawe vicer, she ran away with them (as she were
frantick) into the ffens, where the Butcher could not follow them,
and drawnde both her selfe and them in a Quagmyze. Now the
owner of this Mare is in Law with the Butcher for the losse of his
Mare, & the Butcher enterchangeably endites him for his Calues.
I pray ye Timothy Tempter, be an Arbitrator betwixt them, and
couple them both by the necks (as the Calues were) and carry them
to Hell on your backe, and then I hope they wil be quiet.

A merry
Tale of a
Butcher &
his Calues

The chiefe spur vnto wrath is Drunkennes, which as the touch
of an Ashenbough, caueth a gidinesse in the Wipers head, and the
Batte lightly stroke with the leafe of a Tree, loseth his remem-
brance: so they being but lightly sprinkled with the iuyce of the Hop
become sencelesse, and haue their reason stricken blind, as soone as
euer the Cup scaleth the Forrestre of their Nose. When run their
words at randome like a dog that hath lost his maister, and are vp

Pierce Penilesse his

with this man, and that man, and generally inuay against all men but those that keepe a wet cozner for a friend, and wil not thinke scozne to drinke with a good fellow and a shouldier: and so long do they practise this baine on their Ale-bench, that w^t e they are sober they cannot leaue it. There be those that get their liuing all the yeare long, by nothing but railing.

A Tale of
one Fryer
Charles,
a foule
mouthed
knaue.

Not far from Chester, I knew an od foule mouthed knaue, called Charles the Fryer, that had a face so parboyled with mens spitting on it, and a backe so often knighted in Wyndeswell, that it was impossible for any shame or punishment to terrifie him from ill speaking, Noblemen he would liken to moxe ugly things than himselfe: some to After my hartie commendations, with a dash ouer y^e head: other to guilded chynes of beefe, or a shoemaker sweating when he pulis on a shoe: another to an old verse in Cato, *Ad consilium ne accesseris antequam uoceris*: another, to a Spanish Codpisse: another that his face was not yet finishd, with such like innumerable absurd illusions: yea what was he in the Court, but he had a comparison instead of a Capcase to put him in. Upon a time being challenged at his owne weapon in a priuate Chamber, by a great personage, (sayling I meane) hee so farre outstript him in villanous words, and ouer-bandied him in bitter tearmes, that the name of sport could not perswade him patience, nor containe his fury in any degrees of least, but needes he must weake himselfe vpon him: neither would a common reuenge suffice him, his displeasure was so infinite (and it may be common reuenges he tooke befoze, as far as the whip-cord would stretch, vpon like prouokements wherefoze he caused his men to take him, and prickt him vp in a narrow chimney that was *Neque maior neque minor corpore locatus*, where he fed him for fiftene dayes with bread and water through a hole, letting him sleepe standing if he would, for lye or sit he could not, and then he let him out to see if he could learne to rule his tongue any better.

It is a disparagemēt to those that haue any true sparke of Gentilitie, to be noted of the whole worlde so to delight in detracting, that they should keepe a venomous toothed Cur, and feede him with the crums that fall from their table, to do nothing but bite every one by the shins that passe by. If they wil needs be merry let them haue a scowle and not a knaue to dispozt them, and seeke some other to bestow their almes on, than such an impudent begger.

As

Supplication to the Diuell.

As there be those that rail at all men, so there be those that rail at all Arts, as Cornelius Agrippa *De vanitate scientiarum*, and a Treatise that I haue seene in dispraise of learning, wher he saith, it is the corrupter of the simple, the scholemaister of sin, the storehouse of treachery, the reuuer of vices, and mother of cowardize, alledging many examples, how there was neuer man egrigiously euil, but he was a Scholler: that when the vse of letters was first inuented, the Golden World ceased. *Facinusque inuasit mortales*: how Rude doth effeminate a man, dim his sight, weak his bzaime, and engender a thousand diseases. Small learning would serue to confute so manifest a scandale, and I imagine all men like my selfe so vnmoueably resolu'd of the excellencie thereof, that I wil not by the vnderpropping of confutation seme to giue the idle witted aduersary so much encouragement, as hee should surprize his superficiall arguments had shake the foundation of it: against which hee could neuer haue lifted his penne, if her selfe had not helpt him to hurt her selfe.

An inuectiue against enemies of Poetry.

With the enemy of Poetry, I care not if I haue about, and those are they that tearme our best Writers but babling Ballade makers, holding them fantasticall soles, that haue wit, but cannot tel how to vse it: I my selfe haue bene so censured among some outheaded Diuines: who deeme it no more cunning to write an exquisite Poeme, than to preach pure Calvin, or distill the iuice of a Commentary in a quarter Sermon, Prove it when you wil, you slowe spirited Saturnists, that haue nothing but the piltries of your pen, to polliish an exhortation withall: no eloquence but Eulogies, to tie the eares of your Auditory vnto you: no inuention but heere is to be noted, I stole this note out of Beza or Marlorat: no wit to moue, no passion to vrgē, but only an ordinary forme of preaching, blowne vp by vse of often hearing and speaking: and you shall finde there goes more exquisite names and puritie of wit, to the writing of one such rare Poeme as Rosamond, than to a hundred of your dunsticall Sermons.

Abbe arrogantia, that this speech should concerne all diuines but such dunces as abridge men of their lawfull libertie, and care not how vnprepared they speake to their Auditory.

Should we (as you) borrow all out of others, and gather nothing of our selues, our names should be bassild on euery Booke-sellers Stall, and not a Chanders Mustard-potte but would wipe his mouth with our waste paper. New Herringes, new, we must cry every time we make our selues publique, or else we

Such Sermons I meane as our lecturers preach in ditches.

Pierce Penilesse his

and other
couenticles
when they
leap fro the
Coblers stal
so theyr
pulpits.

Enconium
H. Smithi.

The fruites
of Poetry.

Plin. lib. 2.

shall be christned with a hundred new titles of **Idiotisme**. No; in Poetrie an Art, whercof there is no vse in a mans whole life, but to describe discontented thoughts & youthfull desires; so; there is no studie, but it doth illustrate and beautifie. How admirable shine those **Divines** above the common mediocritie, that haue tasted the sweete springs of *Parnassus*?

Siluer tongu'd Smith, whose wel tun'd stile hath made thy death the general teares of thy **Muses**, quaintly couldst thou deuise heavenly **Ditties** to **Apolloes** Lute, & teach stately verse to trip it as smoothly, as if **Ouid** and thou had but one soule. Hence alone did it proceed, that thou were such a plausible pulpet man, that before thou enterest into the rough waies of **Theologic**, thou refinest, preparest, & purifiedst thy mind with sweet Poetrie. If a simple mans censure may be admitted to speake in an open Theater of opinions, I neuer saw abundant reading better mixt with delight, or sentences which no man can challenge of prophane affection, sounding more melodious to the eare, or piercing more deepe to the heart.

To them that demaund what fruites the Poets of our time bring forth, or wherein they are able to proue themselves necessarie to the state. Thus I answer. First and foremost they haue cleansed our language from **Barbarisme**, and made the vulgar sort here in **London** (which is the fountaine whose riuer flow round about **England**) to aspire to a richer puritie of speech, then is communicated with the **Communitie** of any nation vnder heauen. The vertuous by their praises they encourage to be more vertuous: to vicious men they are as infernal hags to haunt their ghosts with eternall infamy after death. The Souldier in hope to haue his high deeds celebrated by their pens, despiseth a whole army of perils, and doeth wonders exceeding all humane coniecture. Those that care neither for **God** nor the diuel, by their quills are kept in awe. *Multi famum* (saith one) *pauci conscientiam verentur*.

Let **God** say what he will, they would be loath to haue the shame of the world. What age will not praise immortall **Sir Philip Sidney**, whom noble **Salustius** (that thrice singular French Poet) hath famous'd: together wth **Sir Nicholas Bacon** Lord keeper, and merry **Sir Thomas Moore**, for the chiefe pillars of our English speech. Not so much but **Chaucers** Host, **Baly** in **Southwarke**, and his wife of **Bath**, he keepes such a stir within his **Canterbury** tales

Supplication to the Diuell.

tales,shalbe talkt of whilst the Bath is vsed, or there be euer a bad house in Southwarke. Gentles its not your lay-Chronigraphers, that writ of nothing but of Maiors & Sherifs, and the deare yeare, and the great frost, y can endowe your names with neuer dated glozy: for they want the winges of choise words to flye to heauen, which we haue: they cannot sweete a discourse, or wiest admiration frō mens reading, as we can: reporting y meanest accident. Poetrie is the honey of all flowers, the Quintessence of all Sciences, the Harrow of witte, and the very phrase of Angels: how much better is it then to haue an eligant Lawyer to plead ones cause, than a stutting Townsman y loseth himselfe in his tale, and doth nothing but make legs: so much it is the better for a Noblemā or Gentleman, to haue his honours story related, and his deeds emblazond by a Poet, than a Citizen.

The dis-
praise of
lay-Chro-
nigraphers.
The com-
plaint of
Gluttony.

Alas poore Latinlesse Authoys, they are so simple they know not what they do: they no sooner spie a new Ballad, and his name to it that compilde it, but they put him in for one of the learned men of our time: I maruell how the Paisterlessemen that set vp theyr bills in Pauls for seruices, and such as passe vp their papers on euery Post, for Arithmetique and writing scholes, scape eternitie amongst them, I beleue both they and the Knight Marshals men that naile vp Mandates at the Court gate for anoying the Pallace with filth or making water, if they set their names to the writing, will shortly make vp the number of the learned men of our time, and be as famous as the rest. For my part I do challenge no praise of learning to my selfe, yet haue I woꝛne a golwne in the Vniuersitie, and so hath *carere tempus non habet moribus*: but this I dare presume, that if any Meccenas bind me to him by his bountie, or extēd his some sound liberalitie to me worth y speaking of, I will doe him as much honour as any Poet of my Beardlesse yeares shall in England. Not that I am so cōfident what I can do, but that I attribute so much to my thankfull minde aboue others, which I am perswaded would enable me to worke Miracles.

On the contrary side, if I be euil intreated, or sent alway with a Flea in mine eare, let him looke that I will raile on him soundly: not for an houre or a day, whiles the iniurie is fresh in my memory: but in some elaborate polished Poem, which I will leaue to the world when I am dead, to be a liuing Image to al ages of his beg-

Peirce Penilesse his

I would tell
you in what
booke it is,
but I am a
fraide it would
make his
booke sell
in his lat-
ter dayes,
which he-
therto hath
lien dead,
and bene a
great losse
to y^e Printer.

Looke at
the Chand-
lers shop,
or at the
Flax-wiues
stall, if you
see no tow
nor rope
wrapt vp-
on the tile
page of
such a
Pamphlet,
as incerti-
Authoris
topzau.

gerly parsimony & ignoble liberalitie: & let him not (whatsoeuer he be) measure the waight of my words by this booke, where I write *Quicquid in buccam venerit*, as fast as my hād can trot: but I haue termines (if I be vert) laid in strepe in *Aqua fortis* & gunpowder that shall rattle through the Skies, & make an earthquake in a peasants eares. But case, since I am not yet out of the theame of wrath, that some tired iade belonging to the presse, whom I neuer wronged in my life, hath named me expressly in print (as I wil not do him) and accuse me of wat of learning, by praising me for reuiving in an epi- stle of mine y^e reuerēt memozy of Sir Thomas Moore, Sir Iohn Cheek, Doctor Watson, Doctor Haddon, Doctor Carre, Maister Ascham, as if they were no meat but for his maisterships mouth, or none but some such as the sonne of a Kopermaker were worthy to mention them. To shew how I can raile, thus would I begin to raile on him. Thou that hadst thy hood turned ouer thy eares when thou wert a Batchelor for abusing of Aristotle, & setting him vp on the Schoole-gates painted with Asses eares on his head: Is it any discredit for me thou great babound, thou Pignie braggart, thou Pamphleter of nothing but * Peants, to be censured by thee thou hast scozned the Prince of Philosophers, thou that thy Dia- logues souldst honey for a hallepenny, and the choicest Writers ex- tant for cues a pæce, that camest to the Logicke Schooles when thou wert a frenchman & writst phzases: off with thy Colene & bn- trusse, for I minde to lash thee mightily: thou hast a Brother hast thou not, Student in Almanaks: go too Ile stand to it, fatherd one of thy bastards (a Booke I meane) which being of thy begetting was set forth vnder his name.

Gentlemen, I am sure you haue heard of a ridiculous Ass that many yeares since solde Liers by the great, and wrote an absurd Astrologically discourse of y^e terrible Coniunctions of Saturne and Iupiter, wherein (as if he had lately cast the heauens water, or bene at the anatomizing of the Skies entrailes in Surgeons hall) he pro- pheciethe of strange wonders to ensue from Stars distemperature, and the vnusuall adulterie of Planets, as none but he that is Baudy to the Celestiall bodies, could euer descree. What expectation there was of it both in Towne & Countrey, the amazement of those times may testifie, and the rather because he palmed his * credit vpon it in these expresse words. If these things fall not out in euery point.

Supplication to the Diuell.

point as I haue wrote, let me for euer hereafter loose the credit of my Astronomie. Well so it happened, that he happened not to be a man of his word, his Astronomy broke his day with his creditors, and Saturne and Iupiter proued honestier men then all the World took them for: whereupon, the poore Prognosticator was readie to run himselfe through with his Iacobs staffe, and cast himselfe headlong from the top of a Globe (as a mountaine) and brake his necke. The whole Uniuersitie hist at him, Tarlton at the Theater made iests of him, and Elderton consumed his ale-crumbled nose to nothing, in beatebaiting of him with whole bundles of ballets. Would you in likely reason gesse it were possible for any shame-swollen toade to haue the spet-proue face to out-live this disgrace? It is Deare byttheren, *Vinit imo vinit*, and which is more, he is a Vicar.

Which at home I wis was worth a dozen of halters at least, for if I be not deceiued his father was a Ropemaker.

Poore Slaue, I pittie thee that thou hadst no more grace but to come in my way. Why could you not haue sat quiet at home, and writ Catechismes, but you must be comparing me to Martin? and exclaime against me for reckoning vp high schollers of woorthy memory? *Iupiter ingenijs probat sua numina vatam*, saith Ouid. *Seque celebrari quolibet ore finit*, which if it be so, I hope I am *Aliquis*, and these men *quos honoris causa nominant*, are not greater than Gods. He thinks I see thee stand quivering and quaking, and euen now lift vp thy hands to Heauen as thanking God my choller is somewhat asswaged: but thou art deceiued, for how euer I let fall my stile a litle to talke in reason with thee that hast none, I doe not meane to let thee scape so.

Thou hast wronged one for my sake (whom for the name I must loue) T. N. the Maister butler of Penbrooke hall, and farre better scholler than thy selfe (in my iudgement) and one that sheweth more discretion and gouernment in setting vp a stile of Bread, than thou in al thy whole booke. Why man, think not scoone of him, for he hath held thee vp a hūdzred times, whiles the Deane hath giuen thee correction, & thou hast capt & knēd him (when thou wert hungry) for a chipping. But thats nothing, for hadst thou neuer bin beholding to him, nor holden vp by him, he hath a beard that is a better Gentleman than al thy whole body, & a graue countenance like Caro, able to make thee run out of thy wits for feare, if he looke sternly vpon thee. I haue read ouer thy shepish discourse of the

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His owne
words.

Lamb of god, & his enemies, & intreated my patience to be good to thee whilst I read, but for all y^e I could do with my selfe (as I am sure I may do as much as an other man) I could not retrain but bequeath it to the priuy, lease by lease as I read it, it was so vgly doxbellicall and lumpish. Monstrous, monstrous, and palpable, not to be spoken of in a Christian Congregation: thou hast scummed ouer the Scholemen, and of the froth of their folly made a dish of diuinitie Bze with, which the dogs will not eate. If the Printer haue any great dealings with thee, he were best to get a priuiledge betimes, *Ad imprimendum solum*, forbidding of all other to sell waste paper but himselfe, or else he will be in a wofull taking. The Lābe of God make thee a wiser Wel-weather the thou art, or els I doubt thou wilt bee driuen to leaue all and fall to thy fathers occupation, which is, to goe and make a Rope to hang thy selfe. *Neque enim Lex equior vlla est, quam necis artifices arte perire sua*: and so I leave thee till a better opportunitie, to be tormented world without end of our Poets and wryters about London, whom thou hast called piperly make-plaies & make-baites: not doubting but he also whom thou fearest the vaine Pap-hatcher, wil haue a flurt at thee one day, all ioyntly dving thee to this issue, that thou shalt be constrained to go to the chief Beame of thy benifice, & there beginning a lamentable speech with *cur scripsi, cur perij* end with *prauum praua decent, inuat incōcessa voluptas*, and so with a trice trusse vp thy self in the string of thy lance-bell. So be it, pray pen, inke and paper on thy knees, y^e they may not be troubled wth thee any moze.

Redeo ad nos mei Auditores, haue I not an indifferent prettie vaine in spurgalling an Ass: if you knew how extemporal it were at this instāt, & with what hast it is writte you wold say so. But I wold not haue you think that al this that is set down here is in good earnest, for then you go by S. Gyles, the wrong way to Westminster: but only to shew how for need I could raile, if I were thoroughly fired. So ho, Honiger Hammon, where are you at this while, I cannot be acquainted with you: Tel me what do ye thinke of the case, am I subiect to the sin of wrath I wryte against or no, in whetting my pen on this blocke: I know you wold faine haue it so, but it shal not chōse to be otherwise for this once. Come on, let vs turne ouer a new lease, and heare what Gluttony can say for her self, for wrath hath spet his poison, & full platters do well after extreame purging.

The

Supplication to the Diuell.

The Romain Emperours that succeeded Augustus, were exceedingly giuen to this horrible vice, wherof some of them would feed on nothing but y^e tongues of Ihesants & fightingales: other, would spend as much at one banquet, as a kings reuenues came too in a yeaere, whose exceſſe I would decypher at large, but that a new Laureat hath ſau'd me the labour: who ſoꝛ a man that ſtands vpon paines and not wit, hath perſormd as much as any Story Dyeſter may do, that ſets a new Engliſh nap on an old latti Apothegs, it is enougꝛ ſoꝛ me to licke diſhes here at home, though I ſeede not mine eyes at any of the Romaine feaſts. Much good doe it you Maſter Diues here in London: ſoꝛ you are he my pen means to dine withall. *Miferere mei*, what a fat churle it is, Why, he hath a belly as big as y^e round Church in Cambridge, a face as huge as the whole body of a baſe boiall, and legs that if they were hollow, a man might keepe a mill in either of them. *Experto crede Roberto*, there is no maſt like a Merchants table. *Bona fide*, it is a great mixture, that we haue not men ſwine as well as beaſts, ſoꝛ than we ſhould haue poꝛke that hath no moꝛe bones then a pudding, & a ſide of bacon that you might lay vnder your head in ſtead of a bolſter.

It is not ſoꝛ nothing that other Countries whom we vphyaide with Drunkennes, call vs burſten-bellied Gluttons: ſoꝛ we make our greedy panches pondꝛing tubs of beefe, and eate moꝛe meate at one meale, than the Spaniard oꝛ Italian in a month. Good thꝛiftie men, they dꝛaw out a dinner with ſallets, like a Swart-rutters ſute, and make Madona Nature their beſt caterer. We muſt haue our Tables furniſht like Boulters ſkalles, oꝛ as though we were to victuall Noahs Arke againe (whereras there was all ſoꝛts of liuing creatures that euer were) oꝛ elſe the good-wiſe wil not open her mouth to bid one welcome. A ſtranger that ſhould come to one of our *Magnificoes* houſes, when dinner were ſet on the board, and he not yet ſet, would thinke the goodman of the houſe were a Haberdaſher of wilde foule, oꝛ a Merchant venture of daintie meate, that ſels commodities of good chear by the great, and hath Factors in Arabia, Turkey, Egipt, and Barbarie, to pꝛouide him of ſtraunge Birdes, China Muſtard, and odde patterns to make Cuſtards by.

Lord, what a coyle haue we with this Courſe & that courſe, removing this diſh higher, ſetting another lower, and making away the thꝛid. A Generall might in leſſe ſpace remoue his Campe, than

Nature, in England is but plaine Ddme, but in Spaine and Italie (becauſe they haue more vſe of her than we) he is dubbed a Ladie.

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they stand disposing of their gluttony. And whereto tends all this gormandise, but to giue sleepe grosse humors to feede on, to corrupt the braine, and make it vnapt and vnweldie for any thing.

The Romane Censors, if they lighted vpon a fat corpulent man, they straight tooke away his horse, & constrained him to goe a foote: positively concluding, his carrosse was so puffed vp with gluttonie or idleness. If we had such horse-takers amongst vs, & that surly-swolne Charles, who now ride on their foote-cloathes, might be constrained to carry their flesh budges from place to place on foote, the price of velvet and cloth would fall with their bellies, & the gentle craft (*Alias the red Herrings kinsman*) get more, & drinke lesse.

Plenus venter nil agit libenter, & plures gula occidit quam gladius.

It is as desperate a peece of seruice, to sleepe vpon a full stomacke, as it is to serue in face of the bullet: a man is but his breath, & that may as wel be stoppt by putting too much in his mouth at once, as running on the mouth of the cannon. What is bereft of vs, which Horace writes of an outrageous eater in his time, *Quicquid quaesierat ventri donabat auaro*. Whatsoeuer he could rap or rend, he confiscated to his covetous gut. Nay, we are such flesh-eaten Saracens, that chaff fish may not content vs, but we delight in the murder of innocent mutton, in the vnpluming of pultrie, and quartering of Calues and Dren. It is horrible and detestable, no godly fishmonger that can digest it. Report (which our moderners clip floundring fame) puts me in memory of a notable iest I heard long ago of Doctor Watson, very reducible to the reproche of these fleshly minded Belials. He being at supper on a fasting or fish night at least, with a great number of his friends and acquaintance, there chanced to be in the company an outlandish Doctor, who when all other fell to such victuals (agreeing to the time) as were before them, and there being one ioynt of flesh on the table so: such as had weake stomackes, fel freshly too it. After that hunger (halfe conquered) had restored him to the vse of his speech, for his excuse he saide to his friend that brought him thither, *Profecto Domine, ego sum malissimus piscator*, meaning by *piscator*, a Fishman: which is a liberty, as also *malissimus*, that outlandishmen in their familiar talke do challenge, at least vse aboue vs, *At tu es bonissimus carnifex* quoth Doctor Watson, retorting very merily his owne licentious figures vpon him. So of vs may it be said, we are *Malissimi piscatores*,

A rare witty iest of Doctor Watson. Or rather Belly-a'es, because all their mind is on their belly.

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catores, but *bonissimis carnisfices*. I would English the icke for the edification of the temporality, but that it is not so good in English as in Latine: and though it were as good, it would not conuert clubs and clouted shone from the flesh pots of Egypt, to the p^{ro}uant of the Low-countries, so they had rather (with the Seruing-men) put vp a Supplication to the Parliament house, that they might haue a yard of pudding for a penie, than desire (with the Baker) there might be three ounces of bread sold for a halfe peny.

Alphonfus King Phillips Confessor, that came ouer with him to England, was such a moderate man in his dyet, that he would feede but once a day, and that time he would feede so slenderly and sparingly, as scarce serued to keepe life and soule together, one night importunately inuited to a solemne banquet, for fashio sake, he sate down among the rest, but by no entreatie could be drawne to eate any thing: at length fruite being set on the board, he reacht one Apple out of the dish, and put it in his pocket, which one marking, that sat right ouer against him, askt him *Domine cur sollicitus in crastinum?* Sir, why are you carefull for to morrowe? Whereto he answered most soberly, *Imo hoc facio mi amice, ut res sim sollicitus, in crastinum*: No I doo it my friend, that I may not be carefull for the morrow: as though his appetitie were a whole day contented with so little as an Apple, and that it were enough to pay the morrowes tribute to Nature.

Are and worthy to be registred to all posterities is the Countie Molines (sometime the Prince of Parmas Companion) altered course of life, who being a man that liued in as great pompe and delicacie, as was possible for a man to doe, and one that wanted nothing but a kingdome that his heart could desire. Upon a day entering into a deepe melancholy by himselfe, he fell into a discursive consideration, what this world was, how vaine and transitorye the pleasure thereof, and how many times he had offended God by sursetting, gluttonie, drunkennesse, pride, whooredome, and such like, and how hard it was for him that liu'd in that prosperitie that he did, not to be entangled with these pleasures: whereupon he presently resolu'd twixt God and his owne conscience, to forsake it and all his allurements, and betake him to the severest forme of life vsed in their state. And with that cald all his soldiers & acquaintance together, & making knowne his intent vnto them,

The moderation of Fryer Alphonso, K. Philips Confessor.

The strange alteration of the Countie Molines the Prince of Parmas Companion.

Pierce Penileffe his

them, he distributed his living & possessions (which were infinite) amongst the poore of them: & having not left himself the worth of one farthing vnder heauen, betooke him to the most beggarly new-created order of the fryer Capuchines. Their institution is, that they shall possesse nothing whatsoever of their owne, more then the cloathes on their backes, continually to go bare foote, weare haire shirts, & lie vpon the hard boards winter & sommer time, they must haue no meat, no: as ke any but what is giue them voluntarily, no: must they lay by any from meale to meale but giue it to y^e poore, or else it is a great penaltie. In this seuerer humilitie liues this deuout Countie, & hath done this twelue month, submitting himselfe to all the base drudgerie of the house, as fetchng water, making cleane the rest of their chambers, insomuch as he is the Junior of y^e order. What a notable rebuke were this honorable lowlines to succeed in pride, if this prostrat spirit of his were not the seruant of superstition: or he mispent not his good workes on a wrong faith.

Let but our English belly-gods punish their pursie bodies with this strict penance, and professe Capuchinisme but one moneth, & Ile be their pledge they shall not grow so like dryfats as they doe. It wil make them iolly long winded to trot by & downe the doyster-staires, and the water-tankard wil kepe vnder the insurrection of their shoulders, the haire shirt wil chase whozdome out of their bones, and the hard lodging on the boards take the flesh downe a Button hole lower.

But if they might be induced to distribute all their goods amongst the poore, it were to be hoped Saint Peter would let them dwel in the suburbs of heauen, whereas otherwise they must keepe aloofe at Pancridge, and cannot come neare the liberties by fve leagues and aboue. It is your doing (Diotrephes Diuell) that these stal-fed cozmozants to damnation, must bung by all y^e wealth of the Land in their snaphaunce Bags, and poore Schollers & soldiers wander in back lanes, as the out-shits of the Citie, with neuer a rag to their backes: But our trust is, that by some intemperance or other, you wil turne by their heeles one of these yeares together, and prouide them of such Anthyzits to theyr Weyres, as shall spende in one weeke amongst good fellows, what they got by Extortion and Oppression from Gentlemen all their life time.

From

Supplication to the Diuell.

From Gluttony in meats, let me discend to superfluity in drinke, a sinne that ever since we haue mixt our selues with the Low countries, is counted honorable: but befoze we knew their lingring warres, was held in that highest degree of hatred that might be. The if we had seen a man go wallowing in the streets, or laine sleeping vnder y^e boord, we would haue spet at him as a toad, & cald him foule drunken swine, & warned all our friends out of his company: now he is no body y^e cannot drinke *super nagulum*, carouse the hunters hope, quaffe *vpe freze crosse*, with healths, glours, mumpes, frolickes, & a thousand such domineriug inuentions. He is reputed a pelant & a Boze that wil not take his licour profoundly. And you shall heare a Cawilere of the first feather, a princocks that was but a Page the other day in the Court, & now is all to be frenchified in his Souldiers sute, stand vpon tearmes with God-wounds you dishonour me sir, you do me the disgrace if you do not pledge me as much as I drinke to you: and in the midst of his cups stand vaunting his manhood: beginning euery Sentence, with when I first bare Armes, when he neuer bare any thing but his Lordes Rapier after him in his life. If he hath bene ouer & visited a towne of Garrison as a traoueller or a passenger, he hath as great experience as the greatest Commaunder & chiefe leader in England. A mightie defoimer of mens manners and features, is this vnnecessary vice of al other. Let him be indued with neuer so many vertues, and haue as much goodly propoztion & fauor as nature can bestow vpon a man: yet if he be thirstie after his owne destruction, & hath no ioy nor comfort, but when he is drowning his soule in a gallon pot, y^e one beastly imperfection will utterly obscure all that is commendable in him: and all his good qualities sinke like leade downe to the bottome of his carousing Cups, where they will lye like leas and dregges, dead and vnraged of any man.

Clim of the Clough, thou that blest to drinke nothing but scalding lead & sulphur in hel, thou art not so greedy of thy night-geare. O, but thou hast a foule swallow, if it come once to carousing of humane bloud, but thats but seldome once in seven yeare, when theres a great execution, otherwise thou art at racke and manger, and drinkest nothing but the Aqua vitæ of vengeance all thy life time. The proverbe giues it forth, thou art a knane, & therefore I haue more hope thou art some manner of good fellow, let me in-

The complaint of drunkenness. Drinking sapernagulum, a deuise of drinking new come out of Fraunce, which is, after a man hath turned vp the bottome of the cup, to drop it on his naile & make a pearle with that is left, which if it shed & he cannot make stand on, by reason theres too much, he must drinke againe for his penance

Pierce Penilesse his

King Ed-
gare ordi-
nance a-
gainst drin-
king.

The won-
derfull ab-
stinence
of the Mar-
ques of
Pisana, yet
living,

The priuat
lawes a-
mongst
drunkards.

The eight
kinds of
drunken-
nesse.

great the sinne thou hast other iniquities inough to circumuent by
withall) to wipe this sin out the catalogue of thy subtities, helpe
to blast the times that they may beare no moze grapes, and lower
the wines in the sellers of Merchants storehouses, that our Coun-
treymen may not passe out al their wit and thurst against the wale.
King Edgar, because his subiects should not offend in swilling and
bibbing, as they did, caused certaine yron cups to be chained to e-
very fountaine and well side, and at euerie Vintners doze with
yron pins in them, to stint euerie man how much he should drinke,
and he that went beyond one of those pinnes forfeited a penny for
euerie draught. And if Stories were well searcht, I beleue hopes
in quart pots were musted to that end, that euerie man should take
his hope and no moze. I haue heard it iustified for a truth by great
personages, that the old Marques of Pisana (who yet liues) drinks
not once in seven yeare: and I haue read of one Aneron of Argos,
that was so seldome thirstie, that he trauelled ouer the hotte
burning Sands of Libia, and neuer drank. When why should
our colde Climate bring forth such fierie throates. Are we moze
thirstie than Spaine and Italy, where the Sunnes force is dou-
bled: The Germaines and Low Dutch me thinkes should
be continually kept moyst with the foggie aire and stinking myss
that arise out of their fenning soyle: but as their Countrey is over-
flowed with water, so are their heads alwaies overflowed with
wine, and in their bellies they haue standing Quag-mires and
Bogs of English Beere.

One of their breed it was that writ the Booke *De Arte bibendi*:
a worshipfull treatise, fit for none but Silenus and his Ass to set
forth: besides that volume, we haue generall rules and inuentions,
as good as printed precepts, or Statutes set downe by act of Par-
liament that go from drunkard to drunkard, as still to keepe your
first man, not to leaue any flocks in the bottom of the cup, to knock
the glasse on their thumbe when you haue done, to haue some shew-
ing boyne to pul on your wine, as a rashe on y coles, or a red her-
ring, to stir it about with a candles end to make it taste better, and
not to hold your peace whiles the pot is stirring.

Now haue we one or two kinde of Drunkards onely, but right
kinds. The first is Ape-drinke, and he leaps and sings, and hol-
lowes, and danceth for the heauens: the second is Lion-drunk, and
he

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he flings the pots about the house, calles the Hostile whore, breaks the glasse windowes with his dagger, and is apt to quarrell with any man that speakes to him: the third is Swine-drunke, heauie, Lumpish and Slepie, and cries for a little more drinke, and a few more cloathes: the fourth is Shape-drunke, wise in his owne conceit, when he cannot bring forth a right word: the fift is Handlen drunke, when a fellow will weepe for kindnesse in the midst of his ale, and kisse you saying: By God Captaine I loue thee, god thy waies, thou dost not thinke so often of me as I do of thee, I would (if it pleased God) I could not loue thee so well as I do, and then he puts his finger in his eye, and cries: the sixt is Martin drunke, when a man is drunke & drinks himselfe sober ere he stirre: the seuenth is Coate-drunke, when in his drunkennesse he hath no minde but on Lecherie. The eight is Fore-drunke, when hee is craftie drunke, as many of the Dutch men be, which will neuer bargain but when they are drunke. All these species and more I haue seene practised in one Company at one sitting, when I haue bene permitted to remaine sober amongst them, onely to note their seuerall Humors. He that plies any one of them hard, it will make him to write admirable Verses, to haue a deepe casting head, though hee were neuer so very a Dittie before.

Gentlemen, all you that wil not haue your braines swife sodden, your flesh rotten with the Droopie, that loue not to goe in greasie doublets, Stockins on at the heeles, and weare alchonse daggers at your backes, forswear this flauering bratterie, that will make you haue stinking Breaths, and your bodies smell like Belders appons, rather keepe a snuffe in the bottom of the glasse to light you to bed withall, than leane neuer an eye in your head to leade you ouer the threshold. It will bring you in your old age to be companions with none but Porters and Carmen, to talk out of a Cage, railing as drunken men are wont, a hundred boyes wondering about them, and to die suddenly as For Long the Fencer did, drinking *Aquavita*. From which (as all the rest) god Lord deliuer Pierce Penilesse.

The disc.
modities of
drunken-
nesse.

The nurse of this enormitie (as of all evils) is Idleness or Sloth, The com-
which hauing no painfull Province to set himselfe a worke, plaint of
runnes headlong with the raines in his owne hand into all lasciu- Sloth.
ousnes & sensualitye that may be. Men when they are idle, & know

Pierce Penilesse his

Fidelices
before he
comes out
of his bed,
then a set
breakfast,
then din-
ner, then
afternoons
unchings,
a supper,
& a re-
supper.

Which is
better of
the idle
glutton, or
vagrant va-
lunt.

not what to do, saith one let vs go to the stillyard & drinke Rhenish wine, nay if a mā knew where a good whozehouse were saith ano- ther, it were somewhat like. Nay saith the third, let vs go to a dicing house or a bowling Alley, and there we shall haue some sport for our money. To one of those thre (at hand quoth pick-purse) your euil Angelship maister many-headed best conducts them, *Ubi quid agitur* betwixt you & their soules be it, for I am no Drawer, Wor- keeper, or Wander, to be priuate to their sports. If I were to paint cloth (as I am not seen in the sweetning) by Saint Iohn the Guan- gelist I sweare, I would drawe it like a Stationer that I know with his thumb vnder his girdle, who if a man come to his stall and aske him for a booke, neuer stirres his head or looke vpon him, but stands stone still, and speaks not a word: only with his little finger points backwards to his boy, who must be his Interpreter, & so all the day gaping like a dumbe image he sits without motion, except at such time as he goes to dinner or supper: for then he is as quicke as other thre, eating six times every day. If I wold range abroad, and looke in at sluggards key holes, I could finde a number lying a bed to saue charges of ordinaries, in winter whē they want fiering losing halfe a weekes commons together, to keepe them warme in the linnen. And hold you content, this Sommer an vnder-meale of an afternoone long doth not amisse to exercise the eyes withall. Fat men, and farmers somes that sweate much with eating hard cheese & drinking old wine, must haue some more ease than young boyes that take their pleasure all day running vp and doونه.

Setting iesting aside, I hold it a great disputable Question which is a more euil man, of him that is an idle glutton at home, or a retchlesse vnthrift abroad: The glutton at home doth nothing but engender diseases, pamper his flesh vnto lust, and is good for none but for his gut: the vnthrift abroad, exerciseth his bodie at Daun- ring schoule, fence scoule, termes, and all such recreations: the Wint- ners, the victulers, the dicing houses, & who not, get by him. Sup- pose he lose a litle now & then at play, it teacheth him wit: and how should a man know to eschue vices, if his own experience did not ac- quaint him with the incōueniences? *Omne ignotum pro magnifico est*: that villanie we haue made no assaies in, we admire. Besides my vagrant reueler haunts plaies, & sharpenes his wit with frequē- ting the company of Poets: he emboldens his blushing face by courting

Supplication to the Diuell.

courting faire women on the sudden, and looke into all estates, by conuersing with them in publike places. Now tell me whether of these two, the heauie headed gluttonous house done, or this linely wanton yong Gallant, is likely to proue the wiser man, and better member in the Common-wealth. If my youth might not be thought partial, the fine qualified Gentleman, although vnstaid, should carrie it cleane away from the lazie clownish dooane.

Sloth in Nobilitie, Courtiers, Schollers, or any men, is the chiefeest cause that brings them in contempt. For as industrie and vnfatigable toile raiseth meane persons from obscure houses to high thrones of authoritie: so Sloath and sluggish securitie causeth proud Lords to tumble from the Towers of their high descents, and be trod vnder fete of euery inferiour Besonian. Is it the lostie treading of a Galliard, or fine grace in telling of a lous tale among Ladies, can make a man reuerent of y^e multitude: no, they care not for the false glittering of gay garmets, or insinuating curtisie of a carpet Dære: but they delight to see him shine in armour, and oppose himselfe to honourable daunger, to participate a voluntary penurie with his Souldiers, and relieue part of their wants out of his owne purse. That is the course he that will be popular must take, which if he neglect, and sit dallying at home, nor will be awakt by any indignities out of his lone-dream, but suffer euery bystart grome to desee him, set him at nought, and shake him by the beard vnreueneged, let him straight take orders, and be a Churchman, & then his patience may passe for a vertue: but otherwise, hee shall be suspected of cowardise, and not car'd for of any. The onely enemy to Sloath, is contention and emulation: as to propose one man to my selfe, that is the onely myrrour of our age, and strive to outgoe him in vertue. But this strife must be so tempered, that we fall not from the eagernesse of praise, to the enuying of their persons: for then we leaue running to the goale of glory to spurne at a stone that lies in our way: and so did Atalanta in the middest of her course, stoop to take vp the golden Apple that her enemy scattered in her way, and was out-runne by Hippemenes: The contrary to this contention and emulation, is securitie, peace, quiet, tranquillitie, when we haue no aduersary to pricke into our actions, no malicious eye, whose pursuing our priuate behaviour, might make vs more vigilant, ouer our imperfections, than otherwise we

The effects
of sloath.

The means
to auoyd
Sloath.

Pierce Penilesse his

would be.

What State or Kingdome that is in league with all the world, and hath no foraine sword to bere it, is not halfe so strong or confirmed to endure, as that which liues every houre in feare of inuasion. There is a certaine waste of the people for whom there is no vse, but warre: and these men must haue some employment still to cut them off: *Nam si foras hostem non habent, domi inuenient*: If they haue no seruice abroad, they wil make mutinies at home. Or if the affaires of the State be such, as cannot exhale all these corrupt excrements, it is very expedient they haue some light toys to busie their heads withall, cast before them as bones to gnaw vpon, which may keepe them from hauing leisure to intermeddle with higher matters.

The de-
fence of
Playes.

To this effect, the pollicie of Playes is very necessary, howsoeuer some shallow-brained censures (not the deepest searchers into the secrets of gouernment) mightily oppugne them. For whereas the afternoone being the idlest time of the day, wherein men that are their own masters, (as Gentlemen of the court, the Iunnes of the court, and a number of Captains and souldiers about London) do wholly bestow themselves vpon pleasure, & that pleasure they deuide (how vertuously it skills not) either into gaming, following of harlots, drinking, or seeing a Play: is it not then better (since of foure extreames all the world cannot keepe them but they will chosse one) that they should betake them to the least, which is Playes? Nay, what if I proue Playes to be no extreame: but a rare exercise of vertue? First, for the subject of them (for the most part) it is borrow'd out of our English Chronicles, wherein our forefathers valiant acts (that haue long buried in rustie brasse, and worme-eaten booke) are reuiued, and they themselves raised from the Graue of Obliuion, and brought to plead their aged Honours in open presence: then which, what can be a sharper reproofe to these degenerate effeminate daies of ours?

How would it haue toyed braue Talbot (the terror of the French) to thinke that after he had liue two hundred yeares in his Tombe, he should triumph againe on the Stage, and haue his bones new embalmed with the teares of ten thousand spectators at least, (at severall times) who in the Tragedian that represents his person, imagine they behold him fresh bleeding.

Supplication to the Diuell.

I will defend it against any Cullian, or clubbited Usurer of them all, there is no immortalitye can be given a man on earth like vnto playes. What talke I to them of immortalitye, that are the only vnderminers of honour, and doe enuy any man y is not sprung vp by base brokerie like themselves. They care not if all y ancient houses were rooted out, so that like the Burgomaisters of the Low-countries they might share the gouernment amongst them as states, & be quarter-maisters of our Monarchy. All arts to them are vanitie, and if you tel the what a glorious thing it is to haue Henry the fift represented on y stage, leading the French king prisoner, & forcing both him & the Dolphin to sweare fealtie. I but wil they say, what doe we get by it: representing neither the right same that is due to true Nobilitie deceased, nor what hopes of eternitie are to be proposed to aduenturous mindes, to encourage them forward, but only their execrable laker, and filthy vnquenchable auarice.

They know when they are dead they shall not be brought vpon the Stage for any goodnes, but in a merriment of the Usurer & the diuell, or buying armes of the Verald, who gines them the Lion without tongue, taile, or talents, because his maister whom hee must serue is a toylsman, and a man of peace, and must not keepe any quarrelling beasts to annoy his honest neighbours.

In Playes, all cousonages, all cunning drifts ouer-guided with outward holines, all stratagems of warre, all the ranker-wozmes that breed on the rust of peace, are most liuely anatomized: they shew the ill succes of treaso, the fall of hastie climbers, the wretched end of vsurpers, the misery of ciuil dissention, and how iust God is euermore in punishing of murther. And to proue euery one of those allegations, could I propound the circumstances of this play, and that play, if I meant to handle this Theame otherwise than obiter. What would I say more? they are sower pills of reprehension, wapt vp in sweet words. Whereas some petitioners of the counsell against the obiect, they corrupt the youth of the Citie, & withhold vrentises from their worke, they hartily wish they might be troubled with none of their youth nor their pventises: for some of them (I meane the ruder Handicrafts seruants) neuer come abroad, but they are in danger of vndwring: and as for corrupting them when they come, thats false, for no Play they haue encourageth any man to tumults or rebellion, but layes before such the halter

The vse of
Playes.

The con-
iuration of
Citizens
against
Players.

and

Pierce Penilesse his

and the gallows: o: praiseth o: approueth pride, lust, whozedom, prodigality, o: drunkenness, but beates them downe vtterly. As for the hindrance of Trades of the Cittie by them, that is an Article foisted in by the Tintners, Alewives, and Victuallers, who surmise if there were no Playes, they should haue all the company that resort to them, lye bowling and beere-baiting in their houses euery after-noon. No: so, no: so, good brother bottle-ale, for there are other places besides where money can bestow it selfe: the signe of the smocke will wipe your mouth cleane: and yet I haue heard ye haue made her a tenant to your tap house. But what shall he do that hath spent himselfe? where shall he haunt? Faith, when Dice, Lust, and Drunkenness, and all haue dealt vpon him, if there be neuer a Play for him to goe too for his penny, he sits melancholy in his chamber, deuising vpon felony o: treason, and how he may best exalt himselfe by mischief.

In Augustus time (who was the Patron of all wittie sportes) there happened a great fray in Rome about a Player, in so much as all the Cittie was in an vprore: wherevpon, the Emperour (after the vprole was somewhat ouerblown) calde the Player before him, and askt what was the reason that a man of his qualitie durst presume to make such a brawle about nothing. He smilingly replide, It is good for thee O *Cesar*, that the peoples heads are troubled with brawles and quarrels about vs and our light matters: for otherwise they would looke into thee and thy matters. Read Lipsius any prophane o: Christian Politician, and you shall find him of this opinion. Our Players are not as the Players beyond sea, a sort of squirting bandy Comedians, that haue whores and common Curtizans to play womens parts, and forbear no immodest speech, o: vnchaste action that may procure laughter, but our Deane is more stately furnish then euer it was in the time of Roscius, our representations honourable, and full of gallant resolution, not consisting like theirs of Pantaloun, a whore, & a Zany, but of Emperours, Kings and Princes, whose true Tragedies (*Sophocles cothurno*) they do haunt.

Not Roscius o: Alope those admired tragedians that haue liued euer since before Christ was bozne, could euer performe more in action, than famous Ned Allen. I must accuse our Poets of sloth and partialitie, that they will not boast in large impressions
what

A players
witty an-
swere to
Augustus.

A compari-
son twixt
our Players
& the Play-
ers beyond
the Sea.

The due
commen-
dation of
Ned Allen.

Supplication to the Diuell.

What worthy men (aboue all Nations) England affords. Other Countries cannot haue a Fidler breake a string, but they will put it in print, & the old Romans in y^e writings they published, thought scoone to vse any but domesticall exāples of their owne home-bred Acto^{rs}, Schollers, & Champions, and them they would extoll to the third & fourth generation: Coblers, Tinkers, Fencers, none escape them, but they mingled them all in one gallemassey of glo^{ry}.

Here I haue vsed a like Method, not of tying my selfe to mine owne Countrey, but by insliking in the experience of our time: if I euer write any thing in Latin (as I hope one day I shall) not a mā of any desert here amongst vs, but I b^{ee} Jane bp, Tarleton, Ned Allen, Knell, Bently, shal be made knowne to *France, Spaine, and Italy*: and not a part that they surmounted in moze than other, but I will there note and set downe with the manner of their habites and Attire.

The child of Sloath is Lecherie, which I haue plac'd last in my order of handling: a sin that is able to make a man wicked that should describe it, for it hath moze starting-holes than a snie hath holes, moze Clients than Westminster-hall, moze diseases than Newgate. Call a Late at Bishopsgate, and examine how euery second house in Shorditch is maintained: make a priuie search in Southwarke, and tell me how many Shee Inmates you finde: may goe where you will in the Suburbes, & bring me two birgins that haue holued chastitie, and Ile build a Summerie.

The seuerall
and last co-
plaint of
Lecherie

Westminster, Westminster, much maidenhead hast thou to answer for at the day of Iudgement, thou hadst a Sanctuarie in thee once, but hast few Saints left in thee now. Surgeons and Apothecaries, you know what I speake is true, for you liue (like Summers) vpon the sinnes of the people: tell me, is there any place so lewde as this Lady London: not a Wenche sooner creeps out of the shel, but she is of the religion. Some wiues wil sowe mandrake in their gardens, and crosse neighbourhood with them is counted good fellowship.

The Court I dare not touch, but surely there (as in the Hea- uens) be many falling Starres, and but one true Diana. *Consuetudo peccandi, tollit sensum peccati*, Custome is a Law, and Lust holds it for a Law, to liue without Law. Lais that had so many Poets to her Lovers, could not alwaies preserve her beautie with their

praises

Pierce Penilesse his

praised Marble will weare away with much raine: Gold will rust with moyst keeping: and y^e richest garments are subiect to *Thues* Moath-frats, *Clitemnestra* that slew her husband to enioy the Adulterer *Aegillus*, and bath her selfe in Milke euey day to make her yong againe, had a time when she was ashamed to vlew her selfe in a looking glasse, & her body withered, her mind being green. The people pointed at her for a Further, young children howled at her as a Trumpet, Shame, milery, sicknesse, beggery, is the best end of vncleannesse.

Lais, Cleopatra, Helen, if your Clime hath any such noble Lord Warden of the *Witches* and *Juglers*, I commend them with the rest of our vncleane sisters in Shorditch, the Spittle, Southwarke, Westminster, and Turnbull-street, to the protection of your Porter-ship: hoping you will speedily carry them to hell, there to keepe open house for all young Diuels that come, and not let our ayre be contaminated with their six-penny damnation any longer.

Your Diuelships
bounden execrator,

Pierce Penilesse.

A Supplication calst thou this, (quoth the knight of the post) it is the maddest supplication that euer I sawe, me thinkes thou hast handled all the seuen deadly sinnes in it, and spared none that exceeds his limits in any of them. It is wel done to practise thy wit, but (I beleue) our Lord will cun thee litle thanks for it.

The worse for me (quoth I) if my destiny be such to lose my labour euery where, but I meane to take my chaunce be it good or bad. Well, hast thou any more that thou wouldest haue me to do (quoth he)? Only one sute (quoth I) which is this, that since opportunitie so conveniently serues, you would acquaint me with the State of your infernall regiment: and what that Hell is, where your lord holds his throne: whether a world like this, which spirits like outlawes do inhabit, who being banisht from heauen, as they are from their Country, enuy that any should be more happy than they: & therfore seeks all means possible that wit or art may inuent, to make other men as wretched as themselves: or whether it be a place

Supplication to the Diuell.

place of horror, stench, & darknes, where men see meat but can get none, or are euer thirstie and ready to swelt for drinke, yet haue not the power to taste the coole Streames that run hard at their feet: where (*permutata vicissitudine*) one Ghost torments another by turnes, and he that all his life time was a great fornicator, hath all the diseases of lust continually hanging vpon him, & is constrained (the more to augment his misery) to haue congresse euery houre with hags & old witches, & he that was a great drunkard on earth, hath his penance assign'd him, to carouse himselfe drunke with dish-water and viniger, & surfet foure times a day with sower Ale and small Beere: as so of the rest, as the Usurer to swallow moulten Gold, the Glutton to eat nothing but Loades (and the Murderer to be still stabd with daggers, but neuer die: or whether (as some phantasticall refiners of Philosophy wil needs perswade vs) Hell is nothing but Error, and that none but Foles and Idiots and Machanicall men that haue no Learning shal be damned: of these doubts if you will resolue me, I shall thinke my selfe to haue profited greatly by your company.

He hearing me so inquisitiue in matters aboue humane capacity, entertained my greedy humour with this answer. Poets and Philosophers that take a pride in inuenting new opinions, haue sought to renoune their wits by hunting after strange conceits of Heauen and Hel, all generally agreeing that such places there are, but how inhabited, by whom gouerned, or what betides them that are transported to the one or other, not two of them iumpe in one tale. We that to our terror and grieve do know their dotage by our sufferings, reioyce to thinke how these silly flies play with the fire that must burne them.

But leauing them vnto the Labyrinth of their fond curiositie, shal I tel thee in a word what hell is: It is a place where the soules of intemperate Men and ill Liners of all sorts are detained and imprisoned til the generall Resurrection, kept and possessed chiefly by Spirits, who liue like Souldiers in Garrison readie to be sent about any Seruice into the world whensoever Lucifer their Lieutenant Generall pleaseth. For the situation of it in respect of heauen, I can no better compare it thā to *Calis* & *Doner* for as a man standing vpon *Calis* lands may see men walking on *Doner* Clifts, so easily may you discern heauen fro the farthest part of hel, & behold

Pierce Penileſſe his

the melodie and motions of the Angels and ſpirits there reſident, in ſuch perfect manner, as if you were amongſt them, which how it worketh in the mindes and ſoules of them that haue no power to apprehend ſuch felicitie, it is not for me to intimate, becauſe it is prejudiciall to our Monarchie.

I would be ſorry (quoth I) to importune you in any matter of ſecrecie: yet this I deſire, if it might be done without offence, that you would ſatiſſie me in full ſort and according to truth, what the Diuell is whom you ſerue: as alſo how he began, and how farre his power and authoritie extendeth?

Pierſie, beleeue me thou ſhriueſt me very neare in this latter demand, which concerneth vs more deeply than the former, and may worke vs more damage than thou art aware of: yet in hope thou wilt conceale what I tell thee, I wil lay open our whole eſtate plainly and ſimply vnto thee as it is: but firſt I wil begin with the opinions of former times, and ſo haſten forward to that *manifestum verum* that thou ſeekeſt. Some men there be that building too much vpon reaſon, perſwade themſelues y there are no Diuels at all: but that this word *Demon*, is ſuch another mortal of miſchiefe, as the Poets Dame Fortune is of miſhap, for as vnder the fiction of this blinde Goddeſſe, we ayme at the folly of Princes and great men in diſpoſing of honours, that oftentimes preferre ſcoles and diſgrace wiſe men, and alter their fauours in turning of an eye, as Fortune turnes her wheele: ſo vnder the perſon of this old Gnathonycall companion called the Diuel, we throwd al ſubtilty masking vnder the name of ſimplicitie, all painted holineſſe deuouring widowes houſes, all grayheaded fores clad in ſhepes garments, ſo that the diuel (as they make it) is only a peſtilent humour in a man of pleaſure, proſit, or policie, that violently carries him away to vanity, villany, or monſtrous hypocriſie: vnder vanitie I comprehend not onely all vaine Arts and Studies whatſoeuer, but alſo diſhonourable prodigalitie, vnrepentant venerie, & that hatefull ſinne of ſeſſe-loue, which is ſo common amongſt vs: vnder villany I comprehend Murder, Treason, Theft, Couſonage, Cut-throat couetiſe and ſuch like: laſtly vnder hypocriſie, all Machiualisme, Puritanisme, and outward gloſing with a mans enemy, and proteſting frienſhip to him that I hate, and meane to harme: all vnderhand ſloaking of bad actions with common-wealth pretences, and final-

Supplication to the Diuell.

by all Itationate conueyances, as to kill a man, & then mourne for him, *quasi vero*, it was not by consent, to be a slave to him that hath injured me, and kisse his feet for opportunitie of reuenge, to be seuerer in punishing offenders, that none might haue the benefite of such meanes but my selfe, to vse men for my purpose and then cast them off, to seeke his destruction that knowes my secrets: and such as I haue imploied in any Further or Stratagem, to set the priuily together by the eares, to stab each other mutually for feare of betwraying me: or if that faile, to hire the to humor one an other in such courses, as may bring them both to the gallowes. These and a thousand more such sleights hath hypocrisie learned by traueilling strange Countries. I will not say she puts them in practise here in England, although there be as many false brethren and craftie knaues here amongst vs, as in any place: witnes the poore Miller of Cambridge, that hauing no roome for his hen-lost, but the testoz of his bed, & it was not possible for any hungrie Boulsters to come there but they must stand vpon the one side of it, & so not steale them but with great hazard, had in one night notwithstanding (when he & his wife were a snozing) all the whole progenie of their Pultery taken away, and neither of them heard any stirring: it is an odde tricks, but what of y^e, we must not stand vpon it: for we haue grauer matters in hand, then the stealing of hens. Hypocrisie I remember was our Lert, which was one of the chiefe mostall Diuels our late Doctors affirme to be most busie in these dayes, and busie it is in truth more then any Wee that I know: now you talke of a Wee, We tell you a tale of a Battle-dore.

The Beare on a time being chiefe burgomaster of all the beasts vnder the Lyon, gan thinke with himselfe how he might surfet in pleasure, or best husband his authority to enlarge him delight & contentment. With that he began to pry & to smel through every corner of the Forrest for pray, to haue a thousand imaginations with himself what daintie morsell he was maister of, and yet had not tasted: whole herds of sheepe had he deuoured, and was not satisfied: fat Oren, Hayfers, Swine, Calues, and yong kiddes were his ordinary viands: he longed for horse-flesh, and went presently to a meadow where a fat Camel was grazing, whom fearing to encounter with force because he was a huge beast and wel shod, he thought to betray vnder the colour of demaunding homage, hoping that as he

Pierce Penilesse his

Should haue to do him truage, he might seaze vpon his throte and stricke him before he should be able to recouer himselfe from his false embrace, but therein he was deceiued: for comming vnto this stately Beast with this imperious message, in stead of doing homage vnto him, he lifted vp one of his hindmost heeles, and strooke him such a blowe on the forehead, that he ouerthrew him. Thereat not a little moued and enrag'd, that he should be so dishonoured by his inferiour as he thought, he consulted with the ape how he might be reuenged.

The Ape abhorring him by nature, because he ouer-lookt him so Lordly, and was by so many degrees greater then he was, aduised him to digge a pit with his pawes, right in the way where this big boord Gentleman should passe, that so stumbling and falling in, he might lightly skip on his backe, and bryble him, & then he come and seaze on him at his pleasure. No sooner was this perswaded, then performed: for envie that is neuer idle, could not sleepe in his wrath, or ouer-slip the least opportunitie, till he had seene the confusion of his enemye. Alasse goodly creature that thou mightest no longer liue. What auaieth thy gentlenesse, thy prowesse, or thy plentiful pasture, wherein thou wert fed, since malice triumphs ouer al thou commaundest. Well may the Gyle rise vp in Armes, and the Ape pray at the Authours of thy death: yet shall their furie be fatall to themselves, before it take hold on these Traitors. What needeth more words: the deuourer feeds on his captiue, and is gorged with blood. But as auarice & crueltie are euermore thirstie, so far'd it with this hungrie vsurper: for hauing flesh his ambition with this treacherous conquest, he past along through a grove, where a Herd of Deare were a ranging: whom when he had steadfastly surueyed from the fattest to the leanest, he singled out one of the fairest of the company, with whom he ment to close vp his stomack in stead of cheese: but because the Wood-men were euer stirring there-about, and it was not possible for one of his coate, to commit such outrage vndercried, and that if he were espied, his life were in perill: though not with the Lion, whose eyes he could blind as he list, yet with the lesser sort of the brutish Communitie, whom no flattery might pacifie. Wherefore he determined sly and priuily to poyson the streame, where this lolly Foxe often went to drinke: and as he determined so he did: whereby it fell out, that to morrow the

Sunne

Supplication to the Diuell.

Summe was ascended to his height, and all the nimble Citizens of the Wood betooke them to their Laire, this youthfull Lord of the Lawnde, all faint and malecontent (as prophering his neare approaching mishap by his languishing) with a lazie wallowing pace, strayed aside from the rest of his fellowship, and betooke him all carelessly to the corrupted Fountaine that was prepared for his Funerall.

Ah, woe is me this poison is pittifull. What need I say more, since you know it is death with whom it incounters. And yet cannot all this expence of life, set a period to insatiable Further: but still it hath some Anuile to worke upon, and ouer-calls all opposite prosperitie, that may any way shadow his glory.

Too long it were to rehearse all the practises of this sauage blood-hunter, how he assailed the Unicozne as he slept in his Den, and tore the heart out of his brest ere he could awake: how he made the lesser beasts lie in waite one for the other, and the Crocodile to coape with the Basiliske, that whē they had enterchangeably weakened each other, he might come and insult ouer them both as he list. But these were lesser matters, which daily vse had woꝛne out of mens mouths, and he himselfe had so customeably practised, that often exercise had quite abrogated the opinion of sinne, and impudency thꝛoughly confirmed an vndaunted defiance of vertue in his face. Yet newfangled lust, that in time is wearie of welfare, and wil be as soone cloied with too much ease and delicacie, as Pouertie with labour and scarcitie, at length brought him out of loue with this greedie bestiall humour: and now he affected a milder varietie in his dyet: he had bethought him what a pleasant thing it was to eate nothing but honey an other while, and what great store of it there was in that Countrey.

Now did he cast in his head, that if he might bring the Husbandmen of the soyle in opinion, that they might buy honey cheaper, than being at such charges in keeping of Bees, or that those Bees which they kept, were most of them Drones, and what should such idle Drones do with such stately Wyues, or ye sucking at such precious honey-combes, that if they were toke away from them, & distributed equally abroad they would relieue a great many pious labourers that had need of them, and would continually liue seruiceable at their command, if they might enioy such a benefite.

Pierce Penilesse his

benefit. Nay more, let them giue Waspes but onely the waire, and dispose of the honey as they thinke good, and they shall hum and buz a thousand times lower than they, and haue the hie fuller at the yeares end (with young ones I meane) than the Bees are wont in ten yeare.

To breach this deuise, the Fox was addrest like a shepheards dog, and promised to haue his Patent sealed to be the kings Moulterer for euer, if he could bring it to passe. Faith, quoth he, and Ile put it in a venter, let it happen how it will. With that he grew in league with an old Camelion that could put on all shapes, and imitate any colour, as occasion serued, and him he addrest sometime like an Ape to make sport, & then like a Crocodile to weepe, sometime like a Serpent to sting, & by and by like a Spaniell to fawne, that with these sundrie formes (applide to mens variable humors) he might perswade the world he ment as he spake, and only intended their good, when he thought nothing lesse. In this disguise these two deceiuers went vp and downe, and did much harm vnder the habise of Simplicitee, making the poore silly Swaines beleue they were cunning Philosophers, and well scene in all Cures, that they could heale any mallady though neuer so dangerous, and restore a man to life that had bene dead two dayes, onely by breathing vpon him: about all things they perswaded them, that the honey that their Bees brought forth was poysonous and corrupt, by reason that those flowers and hearbes out of which it was gathered and exhaled, were subiect to the inferiour of euery Spider & venomous Canker, and not a loathsome toade (how detestable soeuer) but repose himselfe vnder their shadow, and lay sucking at their roots continually: whereas in other Countries, no noysome or poysonous creature might liue, by reason of the imputed goodnes of the soyle, or carefull diligence of the Gardiners aboue ours, as for example, Scotland, Denmarke, and some more pure parts of the countene Provinces.

These perswasions made the good honest husbandmen to pause, and mistrust their owne wits very much, in nourishing such dangerous Animals, but yet I know not how antiquitie & custome so ouer-ruled their fear, that none would resolute to abandon them on the sudden, till they sawe a farther inconuenience: wherby my the cunning Philosophers were diuened to studie Galen anew, & seth out

Supplication to the Diuell.

out splenatine simples to purge their popular Patients of the opinion of their olde traditions & customes: which how they wrought with the most part that had least wit, it were a world to tell. For now nothing was Canonically but what they speake, no mā would cōuerse with his wife, but first ask their aduise, no; paire his nails no; cut his beard without their prescription: so sencelesse, so waucering is the light vnconstant multitude, that will dance after euery mans pipe, and sooner prefer a blind harper that can squeake out a new hohne-pipe, than Alcinous or Apollos varietie, that imitates the right straines of the Doryan melody. I speake this to amplifie the nouell folly of the headlong vulgar, that making their eyes and eares bassailles to the legerdemaine of these iugling Mountbanks, are presently drawne to contemne Art and Experience in comparison of the ignorance of a number of audacious idiots. The Fox can tell a faice tale, and couers all his knauery vnder conscience, & the Camelion can aduise himselfe like an Angell whensoever he is disposed to worke mischief by myzacles: but yet in the end their secret drifts are laid open, and Lincus eyes that see through stone walles haue made a passage in the close couerture of their Hypocrisie.

For one day, as these two Deuisers were plotting by themselves how to driue all the Bees frō their honey combes, by putting wormwood in their Vines, and strewing Henbane and Rue in euery place where they resort: a Flie that pass by and heard all their talk, fromaking the Foxe of old so; that he had murdered so many of his kindred with his flayl-driuing taile, went presently and buzd in Lincus eares the whole purpose of their malice, who awaking his hundred eyes at these vnerpected tidings, gan pursue them whersoever they went, and trace their intēts as they proceeded into euery action, so that ere halfe their baytes were cast forth, they were apprehended and imprisoned, and all their whole counsaile detrected. But long ere this, the Beare impatient of delays and consumed with an inward grieffe in himself, that he might not haue his wil of a fat Hind that outran him, he went into the woods al melancholy, and there died for pure anger: leauing the Foxe and the Camelion to the destiny of their desert, and mercie of their Iudges. How they scape I know not, but some say they were hanged, and so was leaue them.

W

How

Pierce Penileffe his

How likest thou of my Tale Friend Perie? Have I not described aright earthly Duell vnto thee in the discourse of this bloudie Beare? Canst thou not attriact the true Image of Hypocrisie, vnder the description of the For and the Cainclion?

Yes very well (quoth I) but I would gladly haue you returne to your first subiect, since you moued doubts in my mind, which you haue not yet discusst.

Of the sundry opinions of the Duell thou meanest, and them that imagin him to haue no existence, of which sort are they that first inuented the proverbe, *Homo homini Dermo*: meaning thereby, that that power which we call the Duell & the ministring spirits belonging to him & to his kingdome, are tales & fables, & were bug bearers to scarre boyes: and that there is no such essence at all, but onely it is a terme of large content, describing the rancour, grudge, and bad dealing of one man toward another: as namely when one friend talkes with an other subtilly, & seeke to diue into his comedie, that he may depriue him of it craftily: when the sonne seeks the death of the father, y^e he may be insoffed in his wealth, & the stepdame gets about to make away her sonne in lawe, that her childzen may inherit: when brothers fall at iarres for portions, and shall by open murder or priuie conspiracie, attempt the confusion of each other, onely to ioyne house to house, & vnite two liuelyhoods in one: when the seruant shall rob his maister, and men put in trust start away from their oathes and vowes they care not how.

In such cases and many more, may one man be said to be a Duell to an other, and this is the second opinion. The third is that of Plato, who not onely affirmeth that there are diuels, but diuided them into three sorts, every one a degree of dignity aboue the other: the first are those, whose bodies are compact of the purest ayre Element, combined with such transparant thyreds, that neither they do partake so much fire as should make them visible to sight, or haue any such affinity with y^e earth, as they are able to be pressed or toucht: and thys he setteth in the highest incōprehensible degree of heauē. The second, he maketh these whom Apuleius doth call reasonable creatures, passie in mind, & eternall in time, being those Apostata spirits that rebelled with Be'zebub: whose bodies befoze their fall, were bright & pure al like to the former: but after their transgression, they were obscured with a thick airy matter, & euer after assigned

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ned to darknes: the third, he attributes to those men, that by some diuine knowledge or vnderstanding, seeming to aspire aboue mortallity, are called *Demonia* (y^e is) Gods: for this word *Demon* containeth either, & Homer in euery place doth vse it, both for that omnipotent power that was before all things, & the euill spirit that leadeth men to error: so doth Syrianus testifie that Plato was called *Demon*, because he disputed of deepe common-wealth matters, greatly auailable to y^e benefit of his country: and also Aristotle because he wrote at large of all things subiect to mouing & sence. Then belike (quoth I) you make this word *Demon*, a capeable name of Gods, of men, and of Diuels, which is farre distant from the scope of my demand: for I doe onely enquire of the Diuell, as this common appellation of the Diuell, signifieth a malignant Spirit, enemy to Mankinde, and a hater of God and all goodnesse. Those are the second kinde said he, usually termed detractors or accusers that are in knowledge infinite, in so much as by y^e quicknes of their wits and agreeable natures of the Elements, they so comprehend those seminary vertues to men vnknewen, that those things which in course of time, or by growing degrees nature of it selfe can effect. They by their Art and skill in hastening the workes of nature, can contriue and compasse in a moment, as y^e Magicians of Pharao, who where as nature not without some interpositiō of time, & ordinary causes of conception brings forth Frogs, Serpents, or any living thing else, they without all such distance of space, or circumscription of season, eue in a thought as soone as their King commanded, covered the land of Egypt with this monstrous increase. Of the original of vs Spirits, the scripture most amply maketh mention, namely that Lucifer (before his fall) an Angel, was a cleare body compact of the purest & brightest of the aire, but after his fall, he was vailed with a grosser substance, & tooke a new form of dark and thicke ayre, which he still retaineth. Neither did he only fall, when he strove with Michaell, but drew a number of Angels to his faction, who ioint partakers of his proud revolt, were likewise partakers of his punishment, and all thrust out of heauen together by one iudgement, who euer since doe nothing but wander about the Earth, and tempt and enforce fraile men to enterprise all wickednesse that may be, and commit most horrible and abominable things against God. Maruell not that I discover so much of our Estate vnto thee:

Pierce Penileffe his

for the scripture hath more than I mention, as Saint Peter where he saith, that God spared not his Angels that sinned. And in another place where he saith, that they are bound with the chaines of darknes, & throwne headlong into hel: which is not ment of any locall place in the earth, or vnder the waters: for as Austin affirmeth, we do inhabite the region vnder the Moone, & haue the thicke aire assigned vs as in a prison frō whence we may with smal laboꝝ cast our nets where we list: yet are we not so at our disposition but that we are stil cōmanded by Lucifer (although we are in number infinite) who retaining that pride wherewith he arrogantly affected the maiestie of God, hath stil his ministering angels about him, whō he imployes in seuerall charges to seduce & deceiue as him seemeth best: as those spirits which the Latins calls Iouios and Antemeridians, to speake out of the Oracles, and make the people worship them as gods, whē they are nothing but deluding diuels that couet to haue a false deitie ascribed vnto them, and draw men vnto their loue by wonders and prodigies, that els would hate them deadly, if they knew their maleuolēce and enuy. Such a monarchising spirit it was, that said to Christ, If thou wilt fall downe & worship me, I will giue thee all the kingdoms of the earth, and such a spirit it was that possessed the Libian Sapho, and the Emperoꝝ Dioclesian, who thought it the blessedst thing that might be, to be called God. For the one being wearie of humane honour, and inspired with a supernaturall folly, taught little birds that were capable of speech, to pronounce distinctly *magnus Deus Sapho*: that is to say, A great God is Sapho: which words when they had learned readily to carol, and were perfect in their note, he let them flie at randon, that so dispersing themselues euery where, they might induce y people to account of him as a God. The other was so arrogant, that he made his subiects fall prostrate on their faces, and lifting vp their hands to him as to heauen, adoze him as omnipotent.

The second kinde of Diuels which he most imployeth, are those Noetherne Marrii, called the spirits of reuenge, and the authoꝝ of massacres, and sedsmen of mischief, for they haue commission to incense men to rapines, sacriledge, theft, murther, wꝛath, furie, and all maner of cruelties, & they commaund certaine of the Sootherne spirits (as flanes) to wait vpon them, as also great Arioch that is termed the spirit of reuenge.

These

Supplication to the Diuell.

These know how to dissoluate the loue of brethren, and to breake wedlocke bands with such violence & they may not be united, and are predominate in many other domesticall mutinies : of whom if thou list to heare moze, read the 39. of Ecclesiasticus. The Prophet Esay maketh mention of another spirit sent by God to the *Egyptians*, to make them stray & wander out of the way, that is to say the Spirit of lying, which they call Bolichym. The spirits that instile men to gluttony & lust, are certaine watery spirits of the West, and certaine Southerne spirits, as Nefrach and Kelen, which for the most part prosecute vnlawfull loues, and cherish all vnnatural desires: they wander through Lakes, Fishponds and fens, and ouerwhelme ships, cast boates vpon Ankers, and drowne men that are swimming: therefore are they counted the most pestilent, troublesome, and guilefull spirits that are : so by the helpe of Allynach a spirit of the west, they wil raise storms, cause earthquakes, whirlwinds, raine, haile or snow, in the clearest day that is: & if euer they appeare to any mā, they come in womē's apparel. The spirits of the aire wil mix themselves with thunder and lightning, & so infect the clime where they raise any tempest, & suddenly great mortallitie shall ensue of the Inhabitants from the infectious vapours which arise from the motions : of such S. Iohn maketh mention in the 9. of the Apocalips: their patron is Mereris, who beareth chiefe rule about the middle time of the day. The spirits of the fire haue their mansions vnder regions of the moone, that whatsoeuer is committed to their charge they may there execute, as in their proper consistory, fro whence they cannot start. The spirits of the earth keep for the most part in forrests and woods, and do hunters much annoyance, & sometime in the broad fields, where they lead travellers out of the right way, or fright mē with deformed apparitions, or make them run mad through excessive melancholy, like *Ajax Telamonius* & so proue hurtful to themselves, & dangerous to others: of this number the chiefe are Samaah & Achymael, spirits of the east, that haue no power to do any great harm, by reason of the vncōstancie of their affections. The vnder-earth spirits are such as lurke in dens & litle caerns of the earth & hollow creuises of mountains, that they may diue into the bowels of the earth at their pleasure: these dig-metals and wach-treasures, which they continually transport from place to place, that none should haue vse of the: they raise winds that bo-

Pierce Penileſſe his

mit flames, and ſhake the foundation of buildings, they daunce in rounds, in pleaſant launds, and greene medowes, with noyſes of muſicke and minſtrellie, and banish away when any comes neare them: they wil take vpon them any ſimilitude but of a woman, and terrific men in the likenes of dead mens ghoſts in the night time: and of this qualitie and condition the Necromancers hold Gazell, Fegor, and Anarazell, Southerne ſpirits to be. Beſides, there are yet remaining certaine lying ſpirits (who although all be giuen to lie by nature) yet are they moze prone to that vice than the reſt, being named Pythoniſts, of whom Apollo comes to be called Pytheus: they haue a prince as well as other ſpirits, of whom mention is made in the 3. booke of kings, when he ſaith he wil be a lying ſpirit in the mouth of all Ahab's prophets: from which thoſe ſpirits of iniquitie doe little differ, which are called the veſſels of wrath, that aſſiſt Belial (whom they interpret a ſpirit without yoke or controuler) in all damnable deuices & inuentions Plato reports the to be ſuch as firſt deuised cards & dice: and I am in the minde, that the Monke was of the ſame order, that found out the uſe of Gunpowder, and the engins of war thereto belonging. Thoſe that write of theſe matters, call this Beliall Chodan of the Caſt, that hath all witches & coniuers ſpirits vnder his iuriſdiction, and giues them leaue to helpe Jugglers in their tricks, & Simon Magus to do myſticles: alwaies prouided they bring a ſoule home to their maſter for his hyre. Yet are not theſe all, for there are ſpirits called ſpies & tale-carriers, obedient to Aſcaroth, whom the Greeks call Daimona, and S. Iohn *The accuſer of the brethren*: alſo tempters, who for their interrupting vs in all our good actions, are cald our euill Angels. Above all things they hate the light and reioyce in darknes, diſquieting men maliciously in the night, and ſometimes hurt them by pinching them or blaſting them as they ſleep, but they are not ſo much to be dreaded as other ſpirits, becauſe if a man ſpeake to them, they fle away and wil not abide. Such a ſpirit Plinius Secundus telleth of, that uſed to haunt a goodly houſe in Athens that Athenadorus hired, & ſuch another Suetonius deſcribeth to haue long houered in Lamianus Garden, where Caligula lay buried, who for becauſe he was only couered with a few clods, & vnreuerently thruown amongſt the weeds, he maruelouſly diſturbed the owners of the garden, and would not let them reſt in their beds, till by his ſifters returned from banish,

Supplication to the Diuell.

banishment, he was taken vp, & intombed solemnly: Pausanias auoucheth (amongst other experiments) that a certaine spirit called Zazilus, doth feed vpon dead mens courses, that are not deeply interred in the earth as they ought: which to confirm, there is a wonderful accident set downe in the Danish history of Asuirus & Asmundus, who being two famous friends (wel known in those parts) vowed one to another, that which of them two out-lived the other, should be buried alive with his friend that first died. In short space Asuirus fell sicke & yielded to nature, Asmundus compelled by the oath of his friendship, took none but his horse & his dog with him, & transported y^e dead body into a vast caue vnder the earth, & there determined hauing victualled himselfe for a long time) to finish his dayes in darknes, & neuer depart from him that he loued so dearly. Thus shut vp and inclosed in the bowels of the earth, it hapned Ericus K. of Sweeland to passe that way with his Army not full two moneths after, who conuming to the Tombe of Asuirus, and suspecting it a place where treasure was hidde, caused his Pioners with their spades and mattocks to dig it vp: wherevpon was discovered the loathsome body of Asmundus, all to be smeared with dead mens filth, & his visage most ugly and fearful, which imbued with congeald bloud, & eaten and torne like a raw bleer, made him so gaskly to behold, that all the beholders were affrighted. He seeing himselfe restored to light, & so many amazed men stand about him, resolued their vncertain perplexity in these termes. Why stand you astonisht at my vnusuall deformities? when no liuing man conuerseth with the dead, but is thus disfigured. But other causes haue effected this change in me: for I know not what andatious spirit lent by Gergon from the deepe, hath not onely most rauenously deuoured my horse and my dogge, but also hath laid his hungrie palues vpon me, and faring downe my cheekes as you see, hath likewise rent away one of mine eares. Hence is it that my mangled shape seemes so monstrous, and my humane Image obscured with goze in this wise. Yet escaped not this fell Harpie from me vnrerenged: for as he assailed mee, I caught his head from his shoulders, and sheathed my sword in his body. Haue Spirits their visibie bodies said I, that may be toucht, wounded, or pierst? Beloeue me, I neuer heard that in my life befoze this. Why quoth he, although in their proper essence they

Pierce Penileffe his

they are creatures incorporeall, yet can they take on them the indu-
ments of any living body whatsoeuer, and transforme themselves
into all kinde of shapcs, whereby they may moze easily deceiue our
shallow wits and senses. So testifies Basilus, that they can put
on a materiall forme when they list. Socrates affirmeth that his
Daemon did oftentimes talke with him, and that he saue him and
felt him many times. But Marcus Cherronesius (a wonderfull
discouerer of Diuels) writeth that these bodics which they assume,
are distinguished by no difference of sex because they are simple, and
the discernance of sex belongs to bodics compound : yet are they
flexible, motiue, and apt for any configuration, but not all of them
alike : for the spirits of the fire & Ayre haue this power above the
rest. The spirits of the water haue slowe bodics resembling birds
and women, of which kinde the Naidcs & Nereides are much ce-
lebrated amongst Poets. Nevertheless, how euer they are restrai-
ned to their seuerall similitudes, it is certaine that al of them desire
no forme or figure so much, as the likens of a man, and to thinke
themselves in heauen, when they are in earth in that huc : wherefore
I know no other reason but this, that man is the nearest represen-
tation to God, in so much as the scripture saith, He made man af-
ter his owne likenesse and Image : and they affecting by reason of
their pride to be as like God as they may, contend most seriously to
shew themselves vnder that habit. But I pray tell me this,
whether are there (as Porphyrius holdeth) good Spirits as well as
euill? Say certainly (quoth he) we are all euill, let Porphyrius,
Proclus, Apuleius, or the Platonists dispute to the contrary as
long as they will, which I wil confirme to thy capacite by 8 names
that are euery where giuen vs in the Scripture, for the diuel which
is the *Summum genus* to vs all, is called *Diabolus quasi deorsum
ruens*: that is to say falling downward, as he that aspiring too high,
was throwne from the top of felicitie to the lowest pit of despaire :
and Sathan, that is to say an Aduersary, who for the corruption of
his malice, opposeth himselfe euer against God, who is the chiefest
god. In Iob, Behemoth, & Leviathan, and in the 9. of the Apo-
calips, Apolion, that is to say, a Subuerter : because the founda-
tion of those vertues, which our high Maker hath planted in our
soules: he undermineth & subuerteth. A serpent for his poisoning,
a Lyon for his deuouring : a furnace, for that by his malice the

Supplication to the Diuell.

Eled are tried, who are vessels of wrath and saluation. In Esay, a Scyren, a Lamia, a Scrich-owle, an Estridge. In the Psalmes, an Adder, a Basilisk, a Dragon. And lastly in the Gospel, Hammon, Prince of this world, and the Couernour of darknes: so that by the whole course of condemning names that are giuen vs, and no one instance of any favourable title bestowed vpon vs, I positively set downe that all spirits are euill. Now, whereas the Diuines attribute vnto vs there good and euill spirits, the good to guide vs from euill, and the euill to draw vs from goodnesse, they are not called spirits but Angels, of which sort was Raphaell, the good Angel of Tobias, who exilde tye euill spirit Asmodius, into the Desart of Egipe, that he might be the more secure from his temptation. Since we haue entered thus farre into the diuels common-wealth, I beseech you certifie me thus much, whether haue they power to hurt granted them from God, or from themselves: can they hurt as much as they will: No quoth he, for although the diuels be most mightie spirits, yet can they not hurt but permissionely, or by some speciall dispensation: as when a man is safn into the state of an out-law, the Law dispenseth with them that kil him, and the Prince excludes him from the protection of a subject: so, when a man is a relaps from God and his lawes, God withdrawes his prouidence from watching ouer him, and authoriseth the diuell as his instrument, to assault and torment him, so that whatsoeuer he doth, is *Limitata potestate* as one saith, inasmuch as a haire cannot fall from our heads, without the will of our heauenly Father. The Diuell could not deceiue Achabs prophets till he was licensed by God, nor exercise his tyranny ouer Iob till he had giuen him commission, nor enter into the heard of swine till Chast had them goe. Therefore need you not feare the diuell any whit as long as you are in the fauour of God, who raineth him so straight, that except he let him loose he can doe nothing. This manlike proportion which I now retaine, it is but a thing of sufferance granted vnto me to plague such men as hunt after strife, and are delighted with variance. It may be so very well, but whether haue you that skill to foretell things to come, that is ascribed vnto you? We haue (quoth he) sometimes, not that we are priuie to the eternall counsell of God, but for that by the sence of our axie bodics we haue a more refined facultie of foreseeing, than men possibly can haue, that

Pierce Penilesse his

are chained to such heauie earthly moulder : or else for that by the incomparable pernicious of those ayrie bodies, we not onely outstrip the swiftnesse of men, beasts, and birds, whereby we may be able to attaine to the knowledge of things sooner, thā those that by the dulnes of their earthly sence come a great way behind vs. Herevnto may we adioyne our long experience in the course of things from the beginning of the world, which men want, and therefore cannot haue that deepe coniecture that we haue. For is our knowledge any more than coniecture : for prescience onely belongeth to God, and that gisse that we haue, proceedeth from the compared dispositiō of heauenly and earthly bodies, by whose long obserued temperature, we do diuine many times, as it happens, and therefore do we take vpon vs to prophesie, that we may purchase estimation to our names, and bring men into admiratiō with that we do, and so be counted for Gods. The myzacles we worke, are partly contriued by illusion, and partly assisted by that supernaturall skill we haue in the experience of nature aboue all other creatures. But against these illusions of your subtiltie and vaine terrours you inflict, what is your chiefe refuge? I shall be accounted a foolish Diuell anon, if I beloway the secrets of our kingdome, as I haue begun : yet speake I no more than learned Clarkes haue written, and as much as they haue set downe wil I shew thee. Origin in his Treatise against Celsus saith, there is nothing better for him that was vexed with spirits, then the naming of Iesu, the true God: for he auoucheth, he hath seene diuers driuen out of mens bodies by that meanes. Athanasius in his booke *De varijs questionibus* saith. The presentest remedie against the inuasion of euill spirits, is the beginning of the 67. Psalm, *Exurgat Deus & dissipentur inimici eius*. Cyprian counsels men to aduere spirits onely by the name of the true God. Some hold that fire is a preservative for this purpose, because when any spirit appeareth, the lights by little and little, goe out as it were of their owne accord, and the takers are by degrees extinguishd. Others by inuocating vpon God by the name of *Vehiculum ignis superioris*, and often rehearsing the Articles of our faith. A third sort are perswaded that the vnzandishing of swords is good for this purpose, because Homer saigneth that Vlisses sacrificing to his mother, wasted his sword in the aire to chase the spirits from the bloud of the sacrifice, and Sybilla concluding

Supplication to the Diuell.

Leading Aeneas to hell begins her charmes in this sort.

Procul, O procul, este prophani,

Tuque in vande viam, vaginaque eripe ferrum.

Philostratus reporteth that he and his companions meeting that Diuels which Artists entitle Apolonius, as they came one night from banquetting, with such tearmes as he is curst in holy writ, they made him run away howling. Many in this case extoll perfume of *Calamentum pœonia*, *Menta palma Christi*, and *Appiu*. A number prefer the carrying of red Cozall about them, or of *Arthemisia hypericon*, *Ruta verbena*: and to this effect many doe vse the iynngling of keyes, the sound of the harpe, and the clashing of armes. Some of olde time put great superstition in characters, curiously engrauen in their Pantagonon, but they are all vaine, and will do no good, if they be otherwise vled than as signes of covenant betwene the diuell and them. For doe I affirme all the rest to be infallible prescriptions, though sometime they had their vse: but that the only assured way to resist their attempts is prayer and faith, against which all the diuels in hell cannot preuaile. Enough gentle spirit, I will importune thee no further, but commit this Supplication to thy care: which if thou deliuer accordingly, thou shalt at my returne haue more of my custome: for by that time I will haue finished certaine Letters to diuers Orators and Poets dispersed in your dominions. What as occasion shall serue, but now I must take leaue of you, for it is Wearine time, and I haue some busines. A Gentleman (a friend of mine that I neuer salve before) staies for me, and is like to be vndone if I come not in to beare witness on his side: wherefore, *Bazilex manus* till our next meeting.

Gentle Reader *tandem aliquando*, I am at leisure to talke to thee. I dare say, thou hast cald me a hundred times dolt for this senceless discourse: it is no matter, thou dost but as I haue done by a number in my daies. For who can abide a scurvy pedling Doct to plucke a man by the sleeve at euery third step in Pauls Churchyard, & when he comes in to suruey his wares, theres nothing but purgations & vomits wrapt vp in waste paper. It were very good the dog-whipper in Pauls would haue a care of this in his vsa-uerie visitation euery Satterday: for it is dangerous for such of the Quenes liege people, as shall take a view of them fasting.

Look to it you Bookeellers and Stationers, and let not your

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shops be infected with any such Coole gyblets or stinking gar-
 badge: as the Eggs of newsmongers, and especially such of you as
 frequent Westminster hall, let them be circumspect what dung-
 hill papers they bring thither: for one bad pamphlet is enough to
 raise a dampe that may poyson a whole Learme, or at the least a
 number of poore Clients that haue no money to prevent ill aire by
 breaking their fasts ere they come thither. Not a base Inke-drope
 per, or scurvy plodder at *Nonerint*, but naitles his asses eares on e-
 uery post, and comes off with long *Circumquaque* to the Gentles-
 men readers, ye the most excrementory dishlickers of learning are
 growne so valiant in impudencie, that now they set vp their faces
 (like Turks) of gray paper to be spit at for siluer games in Finsbur-
 ry fields. Whilst I am thus talking, me thinkes I heare one say,
 what a sop is this, he entitles his booke A Supplication to the
 Diuell, and doth nothing but raile on idiots, and tells a story of the
 nature of Spirits. Haue patience good sir, and weele come to you
 by and by. It is my Title you finde fault with? Why, haue you
 not seene a Towne surnamed by the principall house in the towne?
 or a Nobleman deriue his Barrony from a little village where he
 hath least land? So saureth it by me in ch:istening of my Booke.
 But some will object, wherefo tends this discourse of diuels, or
 how is it induced? Forsooth if you will needs know my reason, this
 it is. I bring Pierce Penilesse to question with the diuell, as a
 young nouice would talke with a great traoueller: who carrying an
 Englishmans appetite to enquire of newes, will be sure to make
 what vse of him he may, and not leaue any thing vnaskt that he ca-
 resolue him of. If then the diuell be tedious in discoursing, impute
 it to Pierce Penilesse that was importunate in demanding: or if
 I haue not made him so secret or subtil in his Art, as Diuels are
 wont, let that of Lactancius be mine excuse. *Lib. 2. Chap. 16. de*
Origenis errore, where he saith, the diuels haue no power to lie to
 a iust man: and if they aduere them by the maiestie of the high God
 they will not onely confesse themselves to be Diuels, but also tell
 their names as they are. *Deus bone*. what a baine am I fallen into:
 what, an Epistle to the Readers in the end of thy booke? Out vpon
 thee for an arrant blocke, where learndst thou that wit? O sir hold
 your peace: a fellow neuer comes to his answer before the offence
 be committed. Wherefore if I in the beginning of my Booke should
 haue

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hath come off with a long Apologie to excuse my selfe, it were all one, as if a theefe going to steale a horse, should deuise by the way as he went, what to speake when he came to the gallows. Here is a crosse way, and I thinke it good here to part. Farewell, farewell good Parenthesis, and commend me to Lady Vanitie thy mistris. Now Pierce Penilesse, if for a parting blow thou hast ere a tricke in thy budget more then ordinarie be not daintie of it, for a good Patron will pay for all. I where is he? *Promissis quilibet diues esse Potest.* But cap and thanks is all our Courtiers payment, wherefore I could counsell my friends to be more considerate in their Dedications, and not cast away so many months labour on a clowne that knowes not how to vse a Scholler: for what reason haue I to bestow any wit on him, y wil bestow none of his wealth vpon me? Alas it is easie for a goodly tall fellow that shineth in his filkes, to come and out-face a poore simple Pedant in a thred-bare cloake, and tell him his booke is pretie, but at this time he is not prouided for him: marry about two or three dayes hence if he come that way, his Page shall say he is not within, or else he is so busie with my L. what-call-pe-him, and my L. what-call-pe-him, that he may not be spoken withall. These are the common courses of the worlde, which euery man priuaty murmurs at, but none dares openly vpbraid, because all Artists for the most part are base minded and like the Indians, that haue store of gold & precious stones at command, yet are ignorant of their value, and therefore let the Spaniards, the Englishmen, and euery one loade their ships without molestation. So they enioying and possessing the puritie of knowledge (a treasure far richer than the Indian Mines) let euery proud Thraso be partaker of their perfections, repaying them no profit: and giloe himselfe with the titles they giue him, when he will scarce returne them a good word for their laboz: giue an Ape but a nut, and he will looke your head for it: or a dogge a bone, and hele wag his taile: but giue me one of my young Haisters a booke, and he will put off his hat & blush, and so go his way: yes, now I remember me I lie, for I know him that had thanks for three yeares worke, and a Gentleman that bestowed much cost in refining of musicke, and had scarce fiddlers wages for his labour. We want an Aretine here among vs, that might strip these golden Asses out of their gay trappings, and after he had ridden them to

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death railing, leaue them on the dunghill for carrion. But I will write to his ghost by my carrier, and I hope heele repaire his whip and vse it against our English Peacocks, y painting themselues with Church spoyles, like mightie mens sepulchres, haue nothing but Atheisme, schisme, hypocrisie, and vaine glozy, like rotten bones lye lurking within them. How my soule abhors these buckram giants, that hauing an outware face of honour set vpon them by flatterers and parasites, haue their inward thoughts stuf with strawe and feathers, if they were narrowly sifted. Far be it bright Stars of Nobilitie, and glistering attendants on the tree Diana that this my speech should be any way iniurious to your glorious magnificence: for in you, lye those sparkes of Augustus liberalitie, that neuer sent any away emptie: and Science seuenfold throne well nigh ruined by ryot and auacice, is mightily supported by your plentiful larges, which makes Poets to sing such goodly hymnes of your praise, as no enuious posteritie may forget. But from generall fame, let me digresse to my pinate experience, and with a tongue vnwozthy to name a name of such woorthines, affectionally emblason to the eyes that wonder, the matchlesse image of Honor, and magnificent rewarder of vertue, Ioues Eagle-borne Ganimed, thrice noble Amintas, in whose high spirit such a Deitie of wisdome appeareth, that if Homer were to write his *Odyssea* new (where vnder the person of Vlisses hee describeth a singular man of perfection, in whom all ornaments both of peace and war are assembled in the height of their excellencie) he need no other instance to augment his conceit, than the rare carriage of his honorable minde. Many writers and good wits are given to commend their patrons and Benefactors: some for prowesse, some for policie, others for the glozy of their Ancestry, and exceeding bountie and liberalitie: but if my vnable pen should euer enterpryse such a continue taske of praise, I would embowell a number of those winde-puff bladders, & disfurnish their balde pates of the periwigs Poets haue lent them, that so I might restore glozy to his right inheritance, and these stolne Titles to their true owners: which if it would so fall out, (as time may worke all things) the aspiring nettles with their shadyc toppes shall no longer ouer-drape the best herbes, or keepe them from the smiling aspect of the Sunne, that lye and thriue by his comfortable beaumes, none but Desert should
at

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At in James grace: none but Hector be remembred in the chronicles
of Proteus, none but thou most courteous Amintas be the second
misticall argument of the Knight of the Red-crosse.

Oh decus atque aui gloria summa tui.

And here (heavenly Spencer) I am most highly to accuse thee
of forgetfulness, that in that honourable catalogue of our English
Heroes, which insucth the conclusion of thy famous Fairy-queene,
thou wouldest let so speciall a pillar of Nobilitie passe vn saluted.
The very thought of his derived discent, and extraordinary parts
wherewith he astonieth the world, and drawes all hearts to his loue
would haue inspired thy forewearing Muse with new furie to pro-
ceed to the next triumphs of thy stately Goddess: but as I in fa-
uour of so rare a scholler, suppose with this counsell he restrainde
his mention in this first part, that he might with full saile proceed
to his due commendation in the second. Of this occasion long since
I happened to frame a Sonet, which being wholly intended to the
reuerence of this renowned Lord. (To whom I owe al the utmost
powers of my loue and dutie) I meant here for varietie of stile to
insert.

Perusing yesternight with idle eyes,
The Fairy Singers stately tuned verses,
And viewing after Chap-mens wonted guise,
What strange contents the title did rehearse.
I straight leapt ouer to the latter end,
Where like the queint Comedians of our time,
That when their Play is done do fall to rime,
I found short lines, to sundry Nobles pend:
Whom he as speciall Mirrours singled forth,
To be the Patrons of his Poetry.
I read them all, and reuerenc't their worth,
Yet wondred he left out thy memory:
But therefore gest I he suppress thy name,
Because fewe words might not comprise thy fame.

Beare with me gentle Poet, though I conceive not a right
of thy purpose, or bee too inquisitiue into the intent of thy oblivion:
for how euer my coniecture may misse the cushion, yet shall my
speech saue of friendship, though it be not allied to iudgement.

TANTUM

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Tantum hoc molior in this short digression, to acquaint our countrymen that live out of the Echo of the Court, with a common knowledge of his inualluable vertues, and shew my selfe thankfull (in some part) for benefites receiued: which since words may not counteruaile, that are the usuall lip-labour of euery idle discourser, I conclude with that of Ouid.

Accipe per longos tibi qui deseruiat annos,

Accipe qui pura nouit amare fide.

And if my zeale and duty (though all too meane to please) may by any industry, be reformed to your gracious liking, I submit the simplicitie of my endeouours to your seruice, which is, all my performance may profer, or my abilitie performe.

Prebeat Alcinoi poma benignus ager,

Officium pauper numeret studiumque fidemque.

And so I breake off this endlesse argument of speech abruptly.

FINIS.

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